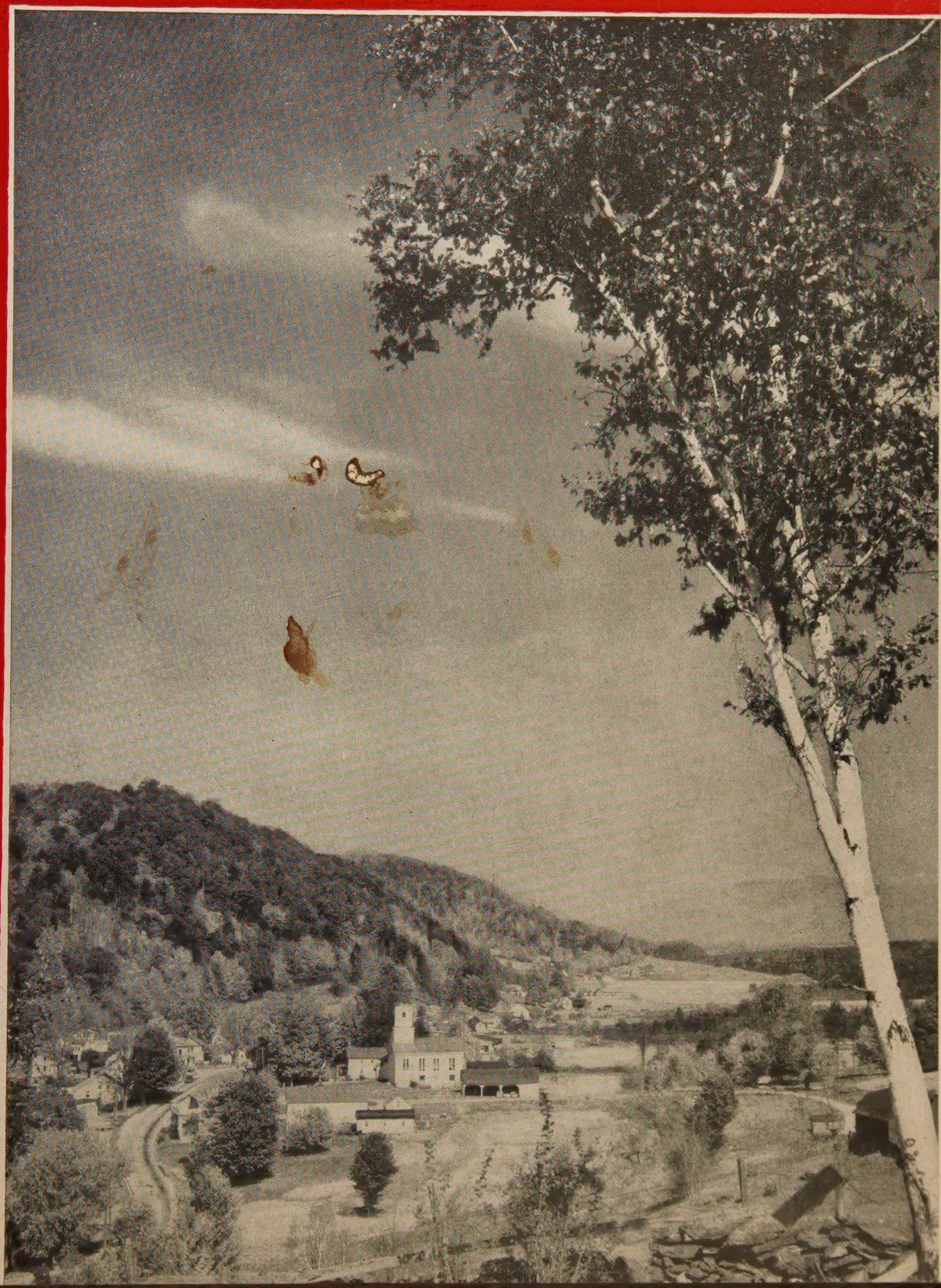
The Pastor

JUNE ◆ NINETEEN AND FIFTY



The Pastor

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THE COVER: Shown in this rural scene is a church at Pownal Center, Vermont. The photograph is by Samuel Chamberlain of Marblehead, Massachusetts. He has furnished several cover pictures for THE PASTOR.

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LETTER FROM A BRITISH PASTOR:

Men and Movements in English Methodism

THE Conference of our church held in Liverpool last July sent down a call to each Methodist society, asking for a frank survey to be made on the present condition of church life relating to the immediate situation in the local church and to the church as a whole. As a result of this survey the Conference directs that the local church shall determine the immediate action required. The questions to be considered are grouped under four main headings:

1. *The spirit and development of your church.* What will your church be like in five or ten years if it continues as at present?

2. *The membership and service of your church.* Do the members fully recognize their responsibilities as members?

3. *The witness and evangelism of your church.* What steps have been taken to discover and consider the needs of your neighborhood?

4. *The organization and outlook of your church.* Are you planning for the future and taking immediate action to that end?

In connection with this conference call, this year's president, Harold B. Rattenbury (who has rendered distinguished service for over thirty years in China and for the last sixteen years has been one of the secretaries at the Mission House in London), has been holding one-day conferences in each of the forty-one districts into which English Methodism is divided.

At these one-day conferences the President has been accompanied by three others representing various departments of Methodism, one of whom has always been a woman. In the speeches and group discussions, not only has the conference call been considered, but also the appeal launched by the Mission House for 100,000 new subscribers to overseas missions, and the appeal to every Methodist member to become a total abstainer.

A plan for pastoral action approved by the Conference is to come into operation beginning in September of this year. Since all renewal begins within, a revival of church life must depend upon the spiritual vitality of the leaders of the church. So the first stage of the plan is for the minister to call together his leaders for prayer and study in the essentials of Christian faith, in the technique of pastoral practice, and the leadership of group fellowship and discussion. Thus prepared, the members of leaders' meetings shall visit all church members, sharing with them their concern for the deepening of the spiritual life.

IN British Methodism every minister who is ordained not only receives a house in which to live, but that house is furnished with the essentials in the way of furniture, carpets, curtains, and so on. Until now he has also been supplied with linen, bedding, cutlery, china, glass, and kitchen utensils for cooking and cleaning. But this year the ownership of such personal items is being transferred from the circuit to the minister. The value of the items transferred should be £ 100.[1] Where the actual value is less than £ 100, as it will be in nearly every case, the difference is to be paid in cash to the minister. Hereafter he will receive an allowance of £ 10 per year for renewals.

THE president designated to preside over the sessions of Conference this year when it meets in Bredford, Yorkshire, in July is William Edwin Sangster. He is only fifty and will be one of the youngest presidents, but the choice is an exceedingly popular one. At the outbreak of the war in 1939, Dr. Sangster began his ministry at the Central Hall, Westminster. He did magnificent work during the war in the air-raid shelters under the Hall, as well as with the many service men and women who looked to this central church. Since the end of the war Sunday congregations have been increasing so that now it is the usual thing on Sunday evenings for the great Hall (which seats 2,500 people) to be full. With all the preaching and pastoral responsibilities of this strategic pulpit, Dr. Sangster has found time to write books which have put many in his debt, his most recent book being *The Craft of Sermon Construction.*

Visitors to London from the Provinces, as well as those from abroad, usually spend their Sunday by going in the morning to hear Leslie D. Weatherhead at the City Temple, now worshiping in the Marylebone Presbyterian Church in George Street. In the afternoons visitors to attend the large open-air meeting addressed in Hyde Park every Sunday by Donald O. Soper, of Kingsway Hall, and in the evenings they usually hear Dr. Sangster.

DR. SOPER has started a movement called the "Order of Christian Witness," which is an attempt to mobilize the church militant in its mission as the effective force in society. This aim of the Order, which includes men and women, clerical and lay, is first to reach the ear of our generation, then to secure its recognition of Christianity as worthy of consideration, and finally to seek its verdict. *Communication, community,* and *communion* are the operative words. The order holds campaigns for a week in certain strategic centers during the summer months and is attracting a good deal of attention and doing splendid work.

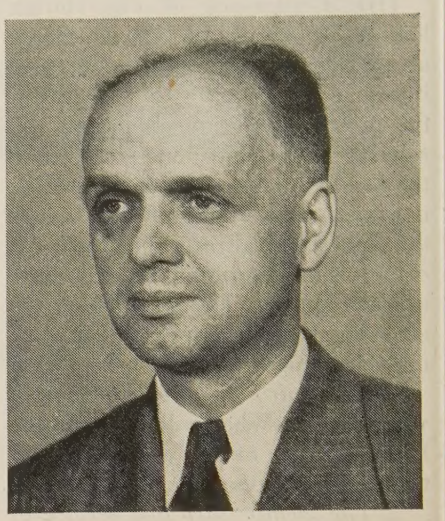
An Australian Methodist minister, Alan Walker, in his recent book *World Encounter,* sums up his opinion of the condition of the churches in England as he has found it on a return visit after ten years absence as follows: "The pulse of religious life in England today beats low, but strongly. It is fainter than ten years ago, yet strange to say, the patient is more confident that he will recover."—***John Bishop.***

(The author is pastor of Acton Hill Methodist Church, London. His address is 5 Twyford Crescent, Acton W. 3, London, England.)

[1] Equivalent to about $282 at present exchange rates.—Ed.

The Reign of God

By KENDRICK GROBEL



By doing God's will in concrete situations men prepare for the Kingdom—but they can never "build" it. The meaning of the Kingdom of God as interpreted in the New Testament gospels is examined by the professor of Biblical Theology, Vanderbilt University School of Religion, Nashville, Tenn.

Who is this King of glory?
Yahweh strong and mighty,
Yahweh mighty in battle! . . .
Who is this King of glory?
Yahweh of hosts,
He is the King of glory!
—Psalm 24:8, 10.

HERE in perhaps the oldest psalm in the Psalter—roughly a thousand years older than our gospels—is already a sure confession (and a liturgical one at that, implying a long germinative past behind it) of the kingship of God. Yahweh is king! True to the concreteness of native Hebrew statement, the abstract noun "kingship" is not yet used here. Yet this is already the concept "Kingdom of God," for *kingdom* and *kingship* are synonymous. Even the English word "kingdom" testifies to that. Consider free-dom, wis-dom, thrall-dom, and the like. Each means (the state or fact of being) what the first element of the word says: free, wise, a thrall. Likewise, kingdom. The earliest English translators can very well have meant their (ambiguous) English word in this sense. But the Hebrew, Aramaic, and Greek nouns lying behind the English are clearly abstract: the kingship, the reign, the reigning, of God.

No wonder, then, with such antiquity behind him and his readers, that the pioneer evangelist could cause the Jesus of his narrative so aptly to epitomize his whole message by letting his first utterance be, *The time is fulfilled, and the Reign of God is at hand.* (Mark 1:15). He could proclaim this and feel no need to add a definition or a footnote to the familiar concept. When Matthew used his predecessor's account, he was simply being more sensitive to contemporary Jewish (rabbinic) practice by almost consistently editing Reign of God into Reign of Heaven (see, in this case, Matthew 4:17). "Heaven," like "the Name" and "the Place," equals "God." Hence we have no right to look for any distinction whatever between Reign of God and Reign of Heaven.

The ancient liturgy (Psalm 24) had said "Yahweh *is* king"; later liturgies (Psalm 93:1, e.g.) declared "Yahweh *has become* king." Jesus says—so we may paraphrase—"God *is going to be* king"; his kingship is at hand, the time has arrived. Is this a contradiction or denial of the ancient concept? Perhaps; but if it is it coincides with a correction of the traditional concept which had already been made by the great prophets.

Just as many human monarchs have discovered that one may be a king and yet not reign—for that depends rather basically upon a monarch's subjects—so the prophets discovered that though Yahweh by his choice and covenant undeniably *is* Israel's God, husband, shepherd, father, king, yet at any present time he must still *become* all these things by the repentance and obedient submission of his subjects. When they truly repent and obey, then he will be truly King. Since the time of the prophets, God's kingship is both fact and possibility, both present and future.

Between the prophets and Jesus, however, lie the two streams of Jewish messianism, which may be differentiated by the terms nationalistic and apocalyptic. In the centuries of Jewish political subjection to successive world powers there arose the conviction that God would restore the glorious throne of David, placing upon it his anointed king—an invincible king who would crush all the enemies of God's people and reverse the senseless present order, placing Israel and Jerusalem over all peoples.

In the person of his anointed, God would be (once more) King. This realm and reign would be on earth, and it would be brought about through human instruments with only that degree of divine intervention which Israel's historians had seen and continued to see in all history from the Guider of history.

The other stream, the apocalyptic, is both more pessimistic and more optimistic. It is more pessimistic because the state of this world is so hopeless that it cannot be repaired; it must be destroyed, wiped out. It is more optimistic because God himself will do it; he will destroy this old aeon in a cosmic catastrophe and cause a new aeon, a new world, to dawn with woe and tribulation but also with blessed promise. On his day he will judge the world either in person or through his plenipotentiary, the Son of Man (one *like* a son of man! Daniel 7:13) whom he will send from heaven "on the clouds of heaven." Those who survive the judgment will not be rewarded with mere national glory; they will be re-

warded with the glory of paradise.

There were others in Jesus' century who represented the nationalistic stream, but there is nothing in his recorded words that speaks of a coming Messiah-king who would crush Israel's enemies and assure Israel's lordship over the earth. Jesus belongs to the apocalyptic stream. The late saying (John 18:36), *My kingdom is not of this world,* is in this respect a correct interpretation of the message of the historical Jesus. Many details in his remembered words unite him with the other Jewish apocalyptists who wrote Daniel, I Enoch, and IV Ezra. Like them, he sees the present world under the usurpation of Satan and the demons, whose time is now up (Luke 10:18). Like them, he expects the Son of Man to come as Judge and Savior (Mark 8:38, Matthew 24:27, Luke 12:8) and awaits the resurrection of the dead (Mark 12:18ff.) to be followed by the last judgment (Luke 11:31f.).

Two things set Jesus apart from other apocalyptists: (1) his certainty that now is the time, and (2) his refusal to cast up mysterious calculations of the exact time within the immediate future. *Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it . . .* (Luke 10:23, 24). What had they desired to see? The coming of the Reign of God! "Blessed are you poor, hungering, weeping one, for yours is the Reign of God" (see Luke 6:20ff.).

There is, indeed, one clear sign of the times, one sign of the Reign's approach, but it is utterly unlike the—presumably calculable—"time, times, and half a time" of conventional apocalyptic. "God's Reign comes not so that it can be calculated; and none can say, 'Lo here or there!' For lo, God's Reign is [all at once, like lightning (see Luke 17:24)] in your midst." * And if you are told: *Lo here! or Lo there! Do not go, do not follow them. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day* (Luke 17:20, 21, 23, 24).

* Translated from the German as rendered by Rudolf Bultmann.

What, then, is the one real sign of the times to which the majority are blind? It is Jesus *himself.* It is what he does and what he says: "The blind see and the lame walk, lepers are cleansed and the deaf hear. The dead arise and the poor have the message of salvation proclaimed to them" (Matthew 11:5). "If I by the finger of God drive out demons, then God's Reign has come upon you!" (Luke 11:20.) *

Is the Reign of God already here, then, in the words and work of Jesus? No, not in the sense made technical by apocalyptic usage. In the old, pretechnical sense God had always been and still remained king (cf. Matthew 5:35, though this is perhaps a "learned" interpolation from Psalm 48:2 into traditional words of Jesus), but the kingship of which Jesus speaks is not the eternal, doctrinaire kingship of God but the specific actualization of it, his factually reigning over men. His actual reigning is not yet here in Jesus' word and work, but in them it is dawning.

The Reign's actual coming is a miraculous event, determined by God, which cannot be helped or hastened by men. (How glibly and unbiblically the American preacher of the 1920's spoke of "*building* the kingdom of God"!) The miracle of its coming is emphasized by the parable of the seed-growing-by-itself (Mark 4:26). This gardener is no modern botanist (who would never admit that "he knows not how" seed grows) but an ancient man to whom the earth produces uncannily, "by itself" (*automatē* in Greek). This "automatism" of the soil is the very point of the parable: just as miraculous, just as independent of men, is the coming of God's Reign.

Apparently the parables of the leaven (Matthew 13:33) and of the mustard seed (Matthew 13:31) have a similar meaning. What astonishingly big results a tiny seed or a bit of yeast can have! No less astonishing will be the irruption of God's Reign preluded, as it is, only by the relatively tiny signs of Jesus' ministry. It is worth all a man has or is to be included in the Reign (Matthew 13:34f.); it is worth the sacrifice of the dearest family ties (Luke 14:26). Indeed, the Reign is identical with life itself (Mark 9:43, 45, 47), but all that a man can do about the Reign of God is to get ready for it.

How does one prepare for the coming of God's Reign · (*not* how does one build it or aid it to come)? By doing the will of God!

Here belongs the whole of the ethical aspect of Jesus' teaching. It is not as if Jesus' teaching contained an ethical element *and* a religious element which could be chemically separated without altering the nature of either. Each is killed if separated from the other. Jesus' ethical demands are always religious because they are always demands for God and in the name of God. His religious challenges are always ethical because they lay claim to the whole of man—including his inner attitudes and the deeds that arise therefrom.

And what is the will of God? Not the cult of temple-sacrifice, though Jesus, conservatively, says nothing to abolish that. Not the casuistic codes of "do" and "don't," not the ritual ablutions, not the written and unwritten minutiae of *kosher*-practice. Yet the will of God is revealed in the Torah and the Prophets: it is the law of love, obedience to which must always prove itself in one's concrete meeting with one's "neighbor" (see the Good Samaritan). There are no formal stipulations. A man can and must know what he has to do when he sees his neighbor needing him. For this, man is directly responsible to God. The doing of God's will is the condition for sharing in God's Reign; fulfilling his will constitutes true readiness and real desire for his Reign. *Now* is the time of its coming; *now* is the time to decide for God and his holy will!

The end of the world did not come in Jesus' generation nor in Paul's nor in the year 1000, nor in 1844. The Son of Man did not come on the clouds of heaven with messianic woes to judge the living and the dead. But the preaching and ministry of Jesus had let loose forces which neither his execution nor this historical disappointment could stop. The Easter faith declared (Acts 2:36) that by the resurrection God had made "this Jesus whom you crucified

(*Continued on page 20*)

The Awakening Christian Church

By JAMES W. KENNEDY

Despite organizational fatigue and dry rot in many denominations, the Christian Church is being aroused from its slumber, according to the rector of Christ Church (Episcopal), Lexington, Ky. In this article he points to three fields in which there are signs of new life in the churches.

SOME facetious wag once remarked, "If the Christian Church ever wakes up, watch out." The phrase is true but slightly worn. That "if" still looms large. But we can still say that if the Christian Church ever wakes up and demonstrates the strength and zeal which won for it this admiring phrase back in the first century—"these Christians hold the world together"—then watch out indeed. And by "Christian Church" is meant the fellowship where Christ dwells, the people within whom and among whom the Spirit of Christ is visible. The Christian Church simply as an organization sleepeth, but as the channel of God's grace it is alive unto God.

Are there any signs of awakening, of the stuffy organization becoming once again a vital organism, especially in that octopuslike group of Christians called Protestants? Yes, there are a few yawns and stirrings that may lead to full arousal and help satisfy the blunt-spoken Agnes E. Meyer as authentic evidence for answers to her fruitful, but exaggerated, statements in *Look* magazine ("Why Protestants Need to Wake Up," Aug. 2, 1949, p. 23).

She wrote down many frightening generalities, like:

"Organized religion in America today is headed toward self-destruction." Surely this is not so if and when the will of God is sought and obeyed.

"In their internecine feuds . . . Christian denominations and sects seem determined to pull what is left of our social structure down around their heads." Surely not unless the members are determined to obey man rather than God!

"Never in the history of our nation have religious tensions been more acute." Perhaps at the superficial points, but theologically, where the deep waters of truth flow, never have the fragments of the Christian Church been so at one.

"The odd thing is that the Christian churches have no sense of involvement in the present debacle of civilization." To this last statement something more specific must be said to show that there is vigorous life in the Christian Church today, as witness its steady growth, its courageous social stand in more than one instance (the Federal Council's stand on race relations and its intense concern over resolving tensions between labor and management), and its insistence on a world-wide oneness of approach to the peoples and their problems wherever the Christian faith is not already in evidence—whether in some remote heathen spot or right in our midst.

The World Council of Churches is one of the best places to begin, for in this co-operative endeavor of more than 150 different non-Roman groups, both Catholic and Protestant, from 47 different countries, is found the greatest stirring to life of the long dormant powers of the Christian Gospel. Here the spirit of oneness captured by the primitive church is emerging once again.

In spite of many deep differences, these varied groups are definitely united on many levels. They have begun to work together and to allow the things on which they can agree furnish the binding power that will hold them to their firm intention to stay together, by God's help. Theological variations and conflicts are being talked through in continuing conversations, and the point of more substantial agreement draws ever closer. This interest in theology is most important in an age when man holds to his own powers—which he often claims gradually become greater until perfection is reached—for perhaps man will discover his need of God.

The practical, far-reaching results of this complicated new co-operative venture are not widely known. Many departments of the World Council are already hard at work fulfiling the implications of a dynamic conception of the task for the various activities placed upon it at Amsterdam, in 1948, under the vigorous leadership of the General Secretary, W. A. Visser 't Hooft.

The permanent Commission on International Affairs, for example, helped push through the United Nations Assembly the Charter of Human Rights, and is seeking to give objective, trustworthy information on the conflicting situations that poison international relationships, and to give unbiased, sober Christian judgment on such issues.

The departments of Reconstruction, Interchurch Aid, and Service to Refugees are still helping the needy churches of Europe and Asia for the sake of their *revival* rather than their survival. One of the major postwar problems is still the displaced persons. This challenge to the church is being met in part by the World Council through its direct dealing with some of the 12,000,000 refugees in Germany, 800,000 Arab refugees in Palestine, and the 700,000 homeless people in Greece, and indirectly, through its urgent appeal for emergency funds through the member churches.

The task of evangelism, recognized as basic to Christianity, has been accepted as the one great opportunity and responsibility of the Christian Church today. The good news that God is in Christ reconciling the world to Himself must be proclaimed by persuaded men to confused men. Man alone is unable to cope with the problems of our atomic age, and only by God's help can man ever become strong enough and good enough to deal with the vast problems of his life.

One of Agnes Meyer's criticisms, however, needs to be remembered, namely, that unless the denominations begin to work more harmoniously and earnestly together, at the local level, their end may be at one with the threatened decline and end of Western civilization. We need to give more attention to the Christian task at the local level, where "one little action on one little front" will eventually change the community.

Let us examine briefly three fields in which the Christian Church is becoming awake and moving into action, where dry rot is being cleared away, where the Spirit of Christ is being made manifest.

Look at the Green mission held in New York City last fall. When an English clergyman is imported to conduct a mission (revival to many church groups) in the most sophisticated area of the most sophisticated church group in America, that is news. And when his coming attracts thousands instead of hundreds, and his simple preaching draws crowds to the capacity of every church in which he appears, even the great cathedral of St. John the Divine, that is sensational news. And when the church begins to clamor for his services for similar missions all over the country that is well-nigh miraculous. It is indicative of an awakening to the need for a more secure hold on Christian truth than has been evidenced recently.

Bryan Green is the kind of spiritual dynamite the Church of England is counting on to awaken its lethargic membership. The lasting results of the Green mission attest to its enduring quality over against the often flash-in-the-pan emotional approach. This also bodes well for the Federal Council's United Evangelical Advance this year over the entire country.

Look at the college campus anywhere in the United States. When any church spends time and money to put its best men into a field, it considers that field of the utmost importance. Such a field is the college campus, where the newly awakened minds of American youth are ready to be formed either by the thrilling new ideas of the secular realm or by the amazingly adequate and vital approach to life of the Christian religion. But it takes especially active and consecrated men for this job. The average campus is filled with professors whose indifference to the Christian faith is as harmful as their delight in winning arguments and throwing out seeds of doubt to confuse the students. Only one who is well grounded in both philosophy and theology, thoroughly anchored in the certainty of the Christian faith, can do an adequate job. Such men are being found, slowly, to be sure, but surely. Here is where the church must be alert and awake or it will lose its young people and finally, its life. Alas, only a beginning has been made.

So the church is attempting, rather desperately at times, to catch the minds of the young as they awake and mature, and is striving to hold them to standards which will help to guide their conduct and their destiny.

Look at a new program of religious education. Ernest M. Ligon, the master mind of the Character Research Project now underway at the Laboratory of Psychology of Union College, Schenectady, N. Y., is a zealous and indefatigable person. "Find the facts and follow their leading" is his governing principle. He believes the Christian faith still has the power to change the lives of men, as was so clearly shown in the primitive church. He has dedicated his life to finding the best and most effective ways of doing this to children via religious education. His patient and long-time research has begun to bear fruit in thirty-one churches throughout the land representing seven different denominations—Episcopal, Methodist, Northern Baptist, Congregational, Lutheran, Northern Presbyterian, and Dutch Reformed.

Certain demands of the project are new to religious education, at least in the thoroughness of their application. All parents whose children are in the project agree to co-operate by: bringing the children to church every Sunday; participation in parent-teacher interviews four times a year to discover the individual differences of each child; attending a parents' class every Sunday in order to learn how to use materials through the week; and handing in a report each week revealing what has or has not happened.

With concentration on the very best methods of both psychology and education; with the preparation of each lesson based on accurate knowledge of each child's capacities and needs; with the follow-up every day in the home; with special helps to both parents and teachers; this approach is making revolutionary changes in the life of the Christian home and causing the church to come alive with a vengeance wherever the Ligon plan is in operation.

These three examples are only the beginning of the available evidence that the Christian Church is not moribund. These three illustrations do give us hope, and they furnish the model for a full-scale operation at the world level. One word of warning. Agnes Meyer's concern seems to be over the social service approach without reference to the deeper need for a clearly defined theology (that is, what to believe about God and man). The awakened church finds its dynamic in its deep convictions. For as a man believes, so will he become.

Even these few scattering reports, though, give evidence the Christian Church is stirring to life and forming answers to the existentialist cry of "no hope and no God." Indeed, this atheistic trend via Jean-Paul Sartre may be just what the doctor ordered to awaken the sick and sleeping patient called modern man. The indomitable spirit of the Reformation is once again, I believe, becoming characteristic of the Protestant movement in a growing number of specific and discernible areas.

The Pastor and H

By LEWIS O. HARTMAN

What should a minister do when he is invited back to his old parish for pastoral duties? What about the "sheep-stealing" racket? These are some of the questions Bishop Hartman answers in discussing the denominational and interdenominational relationships of ministers, the third subject in his series on ministerial ethics. The concluding article appears next month.

A MINISTER must be a co-operator. He is a leader in a fellowship of Christian people, not only in his own local church and denomination, but also in the wider circle of all believers. He dare not become a self-seeking competitor concerned primarily with the realization of his own ambitions for leadership. Such a course is deadly. The only worthy goal for an ambassador of Christ is the salvation of men and the inauguration of the kingdom of God on earth. If in this all-consuming purpose he shall lose his life, he will be sure to find it.

I

An acid test in the field of ministerial ethics appears in the predecessor-successor relationship. Every clergyman makes friends, and normally the circle enlarges as his pastorate lengthens. But the time arrives when he is to leave his church for another community. He then will be "invited back" for social affairs, weddings, and funerals. He also may desire from time to time to visit his old friends. And yet his successor is entitled to a clear field. Where does the minister's duty lie? There is only one answer: he must make as sharp a break as possible with his former pastorate. In all fairness he is obligated to give the new man his chance. A predecessor ought not adversely to criticize his successor or embarrass him by planting suggestions on church policy in the minds of his laymen. "Hands off" should be a predecessor's watchword.

Bishop William F. McDowell used to say sarcastically, "Some men are big enough to fill three appointments at once—the one they are now serving, the one they have served, and the one which they hope to serve." And Bishop Warren A. Candler tersely advised young preachers: "It is your duty to go where you are sent and stay away from where you were." A successor likewise should "watch his step." He has no right to spread abroad news that he found the church in bad condition when he was appointed to it, that there had been developing "strong opposition" to his predecessor, and that it was time for him to move. When selfish ambition, envy, and jealousy enter into a minister's heart, generosity, love, and kindness depart.

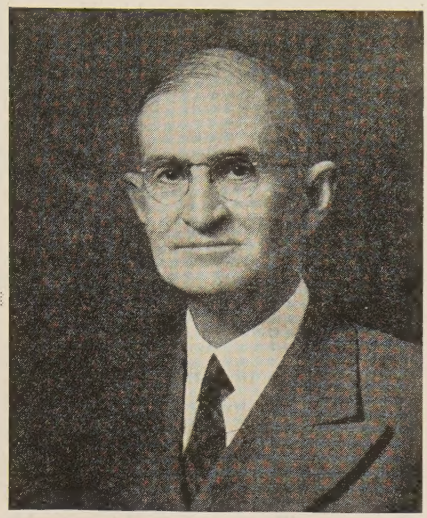
Methodist ministers often outstrip the feminine tradition in their love for gossip. "They tell me"; "I do not know how true it is, but they say"; "Have you heard?"—these are some of the catch words that strike the ear in the basement or lobby of a church during the meeting of an annual conference. Sometimes this reckless conversation is harmless; more often it is positively damaging to ministerial careers. The words of Jesus are pertinent at this point: *. . . I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment.* The thoughtless gossiper may discover in some "day of judgment" that his soul has lost the spirit of charity, or that he himself has become the victim of baseless rumor.

In the connectional system of Methodism, loyalty and co-operation on the part of every preacher and layman are essentials. In the technical language of the *Discipline*, a Methodist minister is a "traveling preacher" and "the annual conference," as Nolan B. Harmon has rightly observed, "is his church." He is appointed each year, it is true, to some local church or assigned to some "detached service" position, but he is in fact a minister of the whole world-wide church.

This intimate connection with the general organization involves certain real moral responsibilities, which sometimes are overlooked by provincially minded pastors. If a Methodist minister is to be true to the promises that he made when he entered an annual conference, and to his ordination vows, he will actively participate in the plans and programs of general Methodism in its evangelistic, missionary, educational, philanthropic, and reformatory work, and do his utmost in his local situation to promote these movements and causes.

Membership in an annual conference involves duties that ought never to be shirked. Preachers faithfully should attend the sessions of their conferences and "stay through" until the appointments are read. They should be in their places promptly each day at each session, and they should refrain from loafing in the lobby. They should participate in committee work, enter into discussions, and vote on measures that come before the conference for consideration. The reports of their year's work ought to be correct and comprehensive. They should be filed on time. A little group of careless men recently in one conference rendered practically meaningless the final re-

Colleagues



ports of the year's achievements for the Methodists of an entire state. Such selfish indifference is inexcusable.

It is safe to say that there is hardly a bishop in all Methodism who is not deeply concerned over unethical interferences on the part of some pastors with the appointment system. In theory the Methodist ministry is a brotherhood, and the appointments are made by the bishop after consultation with the cabinet. In practice, however, many times laymen extend a "call" to a minister without the knowledge of the proper authorities. Ministers not infrequently seek to make their own appointments, and blandly present to the official administrators for final approval a *fait accompli.*

A bishop of an area in the East writes: "A man in one of my conferences had extended negotiations with a (Western) district superintendent . . . without the knowledge of his own district superintendent and bishop. Indeed, the Western superintendent told him, 'Don't say anything to your district superintendent or bishop *until we have it all sewed up!*' "

What happened in this case? The minister left his charge, "resigned" without permission, and went to a far Western state, and then asked for a "transfer."

Occasionally a Methodist preacher will "play both ends against the middle." A new bishop recounts an experience in the first annual conference which he held. "I was somewhat distressed," he says, "by the manner in which some of our ministers tried to arrange their appointments. I am thinking specifically of men who tell their district superintendents that they want to move. Then at conference time, when the word gets back to their churches that they are to be moved, it appears that these pastors had never indicated to their people that they desired to move. So these churches blame the cabinet for taking away their ministers."

A Methodist leader highly esteemed for his service as a member of the Judicial Council cites the following experience. "More than once," he says, "when I was a district superintendent, a committee would learn from me who was likely to be their pastor. Then they would seek a former pastor or some other preacher friend and ask, 'What do you think of Brother A for us?' This man who had no responsibility in the matter would say, 'Why, he will not suit you at all. Why do you not ask for Brother B?' Then the committee would turn down Brother A and ask for Brother B. So I saw men hurt and kept back."

The foregoing sample cases of unethical conduct indicate a great need for reform in the relation of ministers to the denominational plan of organization and administration and of a new sense of loyalty in their relationships to each other.

What of ecclesiastical politics? The Methodist Church is a democratic organization in which leaders are elected to the episcopacy, to secretaryships, to committee chairmanships, and other positions of power and influence. Delegates also are elected by annual conferences every four years to the General and Jurisdictional Conferences of the church. In facing their practical duties both ministers and laymen must "pick and choose," and the way is wide open to follow the Pauline exhortation, *Be kindly affectioned one to another with brotherly love; in honour preferring one another,* and actively to espouse by honorable methods the candidacy of the strongest leaders for positions of responsibility, or to "play politics" in the sinister sense of the word. When an overambitious preacher takes the floor at an annual conference just before an election to espouse the cause of the downtrodden young men, or the forsaken old men of the conference, the neglected rural pastors or the "forgotten men" who have never had a good promotion, discerning members should weigh carefully the merits of the candidate before voting for him.

II

In the wider ranges of a clergyman's relationships, he faces important moral obligations to his colleagues. He has duties to perform not only to the ministers of his own church, but also to those of other denominations, including Roman Catholic priests and Jewish rabbis. The highest Christian principles and the demands of common courtesy should shape his conduct in this whole area. More and more in these modern times ministers are calling for "co-operation" instead of "competition" in the world of business. They sometimes overlook the ugly competition which all too frequently appears in the field of organized religion.

What is to be said of the pastor in an overchurched community who, like a lawyer's scout seeking business at the scene of an automobile accident, endeavors quickly to sign up the members of every new family for his church regardless of their previous affiliations? Is it right, when the minister of one denomination announces some unusual attraction, for another pastor in the community to parallel the meeting with a counter attraction in his own church designed to "split up" the attendance for his competitor? What of the ethics of theological controversy in relation to the effort to build up church attendance? How does it help

the cause of Christ for liberals to denounce fundamentalists as "fanatics" or for ultra-conservatives to pin the label of "agnostic" upon their more liberal brethren?

Someone has suggested "zoning" the churches in order to overcome the evils of trespassing. It is unethical for a minister to "work on" the disgruntled members of a brother pastor's church, or to encourage the members of a church that is "slipping" to become disloyal and transfer their membership to his organization. There is a word for all this—proselytizing; or in sharper language it is called "sheep stealing."

The question of weddings and funerals calls for the strict observance of an exacting code. Broadly speaking, when a minister is invited to officiate on such occasions for members of another church, he should always refer the case to the pastor of that church. Certainly he ought never to accept any invitation for this type of service without full knowledge and consent of the other pastor.

From the positive, constructive angle it is the obligation of every minister of the gospel to practice the precepts of Jesus in his relation to his colleagues. At every opportunity he ought to "play up" the good points in his fellow ministers, urging loyalty to them. He should cultivate their friendship and confer with them on issues of mutual interest. When a new pastor comes to town, it is part of Christian courtesy to call upon him and extend a welcome to him and his family. Cultivate the spirit of co-operation. Provide for an occasional exchange of pulpits. Let the community see that, while there are denominational divisions, essentially the Christian forces are one in spirit and in their purpose to help in making better men and women and bringing in the kingdom of God on earth.

One of the most perplexing moral dilemmas that the minister of today has to face is connected with the movement for church unity, which has been greatly accelerated during the past forty years. He owes a loyalty to his own denomination, but he likewise owes a loyalty to the effort for reunion among the Christian forces of the world. He may have had a denominational training, and perhaps thoroughly believes that the theological and organizational pattern of his church is the ideal one. Unless he has imagination he may regard some of the obstacles to union like the doctrine of apostolic succession, for example, as trivial, and perhaps be inclined towards intolerance on the issue.

It is his duty, without unfairness to other churches in his community, to strengthen his own church and enlarge its membership. But he must not neglect the call to the unity of Christendom. Unity is the will of Christ as illustrated in his parable of the vine and the branches and in His prayer *that they may be one* . . . Waste, duplication, competition enforce the call. The needs of this sad and sinful world likewise demand a united Christian front. If the churches were to become one, the message of the gospel would attract men with a new power and authority, and Christ increasingly would be glorified. On the general level, then, ministers ought to try to inform and educate the people to their present responsibility, and to further in every possible way the cause of organic union; or at least to promote some plan of federation after the general model of the Federal Council of Churches of Christ in America.

On the local level clergymen of all denominations should participate in studies and surveys, looking toward some form of union, particularly in overchurched communities. Meanwhile, interdenominational meetings, exchanges of pulpits, joint discussions dealing with the subject should be arranged and, if possible, an actual plan for a federated or community church worked out. In view of the sad state of the world, it is later than we think. There is no time to lose in the furtherance of Christian unity and the actual realization of union. Christian ministers must not fail the church and the world because of narrow denominational outlooks, deep-seated prejudices, historic traditions, theological differences, and cherished forms of worship when humanity is face to face with not only physical but also spiritual destruction.

Differen

THE REMARK was deliberate, but not intended to be personal! It was made during what had been, up to that point, a friendly conversation. We were sitting around a luncheon table in a downtown restaurant—three seminary students and I. They were strangers to me. The conversation was about annual conference, and somehow the topic swung around to supplies and accepted supplies and their work. My comment was that I had noticed accepted supplies were, to some extent, shunned by regular conference members; given the least desirable charges, and at the lowest salaries. I acknowledged many of these "shock troops" of Methodism often lacked formal education but that I could not understand why, in the company of fellow ministers, they were not accepted on equal footing.

Then came the cutting remark intoned with all the viciousness of a self-righteous Pharisee: "Because they are a different breed of cats."

I doubt if the man making the remark knew I was of that "breed." Certainly I didn't enlighten him. I do believe, however, his stated opinion is all too often the stand of conference members from the bishop down. I am of the opinion that, in the mad rush to obtain men with degrees, this matter is overlooked: the majority of accepted supplies have honorary degrees from that greatest of all schools, the University of Hard Knocks and Experience.

True, many of them did not receive the call in their youth. They were attracted by some trade or profession, but that is not to their discredit. If anything it could be to their advantage in that they know how to talk with men in their own language. This is the point, however: they are now in the work of the

reed of Cats

By FRANKLIN C. HUBBARD

Are supplies really a different "breed" of Methodist preachers? Perhaps they are, says this accepted supply; but they are "shock troops," serving perhaps one-eighth of all Methodists. Now serving as pastor of Edneyville Methodist Church, the author lives in Hendersonville, N. C.

kingdom and that should suffice. The fact that they are doing good work in difficult situations and at poor salaries should allow them to stand shoulder-to-shoulder with their more fortunate brothers who had the opportunity to enlarge their knowledge at universities. I believe the call to preach comes from one Source and one Source only and that the differentiation so apparent is not only unbrotherly but unchristian.

But are we accepted supplies a different "breed," and if so, just what sort of "breed" are we? I know many of these men. Among them are successful businessmen. One is a successful insurance agent; another is a government employee of some years standing; another a former contractor and builder; another a medical laboratory technician; another—well, go down the line and you will find men who, before receiving the higher calling, were successful in their own particular line of work. The blood that runs in the veins of this "breed" is the blood of champions.

These men are the advance patrol, the shock troops of Methodism. They scout out the land; they build churches and parsonages; they form congregations. Many a convert is brought into the fold through their efforts. There are now 5,910 supplies and accepted supplies serving 7,567 charges. These charges have memberships of 200 or less. Taking the top figure, this means that 1,513,400 Methodists are served by supply ministers.

Could you imagine what would happen if these men should suddenly decide to return to their former work, giving up the ministry and leaving their pulpits to be filled by conference members? The loss to Methodism would be almost irreparable. At a time when, even with their service, we do not have sufficient men to fill our pulpits, the loss would be little less than tragic.

Their service is a work of true love for their Master, for they do it with little grumbling or complaining, knowing that only in rare cases will they receive more than the minimum salary, usually two hundred dollars below the minimum salary of regular conference members. They are usually kept at one salary level—the lowest. They are not men of wealth or influence, yet they are often expected to live on a salary less than that received by a conference member.

I am reminded of that trite story of the layman speaking of the minister coming to serve his church. He was told by the district superintendent that the man was "poor and humble." "That's fine," he replied. "You keep him humble and we'll take care of keeping him poor." It occurs to me that the conference takes care of both items where accepted supplies are concerned.

One cannot hear a purer gospel preached than by these men. Not having the adornment of formal education, these men rely on the Bible as understood by "common folk." It is not a popular message, but if Methodism retains its grip on the common folk, it will be done through the ministry of the supplies and accepted supplies. These men serve their congregations often with heavy hearts, knowing that for them the minimum salary is often the maximum, that regardless of their abilities the doors of the larger churches are closed to them—and yet they serve gladly as the advance patrol, the shock troops.

Furthermore, as in the case of the military, these men are "expendables." Paragraph 316 of the *Discipline* reads: "The acceptance of a local preacher as a supply pastor does not guarantee him an appointment. The *list of accepted supply pastors* is merely an eligibility list from which supplies can be appointed, and not a roll of those entitled to appointment. Such listing shall not be for more than one year at a time, and an accepted supply pastor may be relieved of his charge at any time during the conference year by a majority vote of the district superintendents."

I need not point out the threat contained in that paragraph, nor need I point out the insecurity to a livelihood. Regardless of the years of service, regardless of a man's ability, regardless of his consecration to the Lord—there it is.

Yes, I suppose they are "a different breed of cats." Thank God for that "breed"! I am honored to be numbered among them because I know Methodism would be in a sorry plight were it not for them.

A World at the End of Its Tether

A Sermon by J. C. LOWSON

World decadence and insecurity attest to the widespread loss of faith in God and his eternal purpose. Yet the recovery of this faith is the one hope for a redeemed society of persons, asserts the pastor of the Methodist Church, Syracuse, Neb. He takes his sermon text from Job 5:21.

This is the truth we have found to be true; this we have heard: now, lay it to heart. (Moffatt trans.)

A few short years ago death leaned over the shoulder of one of the most remarkable men of our generation, stilled his voice, and took the pen from his hand. His name was H. G. Wells. In 1934 Mr. Wells wrote *Experiment in Autobiography* (Macmillan Co.) with the subtitle "The Discoveries and Conclusions of a Very Ordinary Brain Since 1866."

H. G. Wells, perhaps more than any other man of our time, applied a highly scientifically trained mind to the whole range of problems arising out of life and the world in which we live. He spoke to the common man as well as to the intelligentsia. My intention is to draw your attention to his final words on some of the fundamental issues of life and our world. These were published in a little booklet entitled *Mind at the End of Its Tether* (Didier, Publishers, 1946). It consists of only about thirty pages and passes almost unnoticed.

In this booklet Mr. Wells declares that this is the final, conclusive end of all his writings on the fundamental nature of life, and that as far as fundamentals go he will never have anything further to say. Final words of great men are always important. It would perhaps be well to state that, in his view of the world from a religious standpoint, Mr. Wells was somewhat of an agnostic. He repeatedly declared the power behind the cosmic process to be harsh, implacable, and hostile. Yet in spite of this, his views concerning man were, to begin with, fine and inspiring; he had great faith in man's ability to build for himself a good world. His books really made exciting reading as he pictured "the shape of things to come."

But read his final views:

"The writer sees the world as a jaded world devoid of recuperative power. In the past he has liked to think that Man could pull out of his entanglements and start a new creative phase of human living. In the face of our universal inadequacy, that optimism has given place to a stoical cynicism. . . . Ordinary man is at the end of his tether."

There is not one word of hope here to relieve the gloom of this dark picture; nothing but futility and doom—a mind at the end of its tether.

Now, this feeling is more widespread than we care to admit. Soon after the close of the war the people of this nation were shocked and grieved by the death of one of our most beloved citizens, John G. Winant. In public service this man had made an enviable record. He, too, was a visionary, believed in the coming of new world order in which nations would co-operate. Winant believed that with the defeat of Hitler the democracies would have a chance to move forward and establish the sound and sure foundations for world peace. Returning to his home from the responsible position as Ambassador to Britain, he soon became disillusioned. Leaders of nations were soon at the same old game of power politics, dividing up the world, demanding the spoils of victory. In a fit of depression Winant took his own life.

Not long after that tragedy the world was startled by the suicide of Jan Masaryk. The Czech democrat jumped out of an upstairs window to his death on the pavement sixty feet below. The name of Masaryk was the symbol of freedom in Europe. The shock of his death brought us sharply to the realization that war never solves or settles the issues over which nations fight.

These three men, Wells, Winant, Masaryk, were all great humanitarians, each giving of his devotions, time, and talent for the bringing in of the kind of world order all liberty-loving people dreamed was possible. They now represent a world at the end of its tether. They reveal the tragic helplessness and inadequacy of man to build the world of his dreams by his own efforts.

Now the question we must face is: "Can we find an alternative? Is there any way out of this deepening sense of futility, this almost fatalistic attitude that doom is inevitable?" I believe there is. I would not be a minister of the Gospel of Jesus Christ if I did not believe there is an alternative.

War is not the alternative! War is an admission of failure; war reveals our entire bankruptcy; war has robbed us of our best at every level of life. Regardless of the outcome, another war would be the final triumph of bolshevism. Two wars have already spread communism across half of the world. In the light of history the world should take the word "war" out of its vocabulary. It is never the alternative.

Nor is anti-commmunism. It is too negative, based too much on our fears, and I am afraid, an acknowledgment of our weakness. Anti-communism leads to intolerance of a kind that is very dangerous. A cartoon appeared some time ago in which a wife was saying to her husband, "John, it was very unfair of you to call my mother a communist simply because she did not agree with you." Well, there are times

when the anti-communists have gone almost to that extreme. We are in great danger of setting up a police state in our opposition to anybody and everybody that does not come within our particular brand of democracy. We are in danger of drifting into the very thing that we say we are trying to avoid. Anti-communism is not the alternative.

Neither is communism the answer; it is not the alternative. Communism is founded upon hate, grounded in force, and atheistic in its expression. Regardless of what communism promises us in the future we can only judge it by its conduct up to the present. It is the very antithesis of our democratic heritage; it is irreconcilable with Christianity. Communism leaves God out; it places the material above the spiritual, the state above the individual. It excludes the rights of the individual and ignores the divine purpose in history.

As far as we can read the facts, the present communistic governments are ruthless political machines. When the Communist Party takes over the control of a country this is what has happened: People go to bed Monday night free men, subject to law, free to speak their minds, read what they please, free to criticize their government, free to assemble openly with their fellow citizens, with the right to vote, and the right to be represented before the law. These same people wake up Tuesday morning to discover that the Communists have taken over. They may no longer speak freely, or criticize their government, or assemble without consent of the government.

So it seems to me that our first duty is to face squarely the threat of communism, recognizing that it is here to stay for some time, and that in economic and social application it has some achievements to its credit. During the war most of the leaders of the Western world were outdoing one another to sing the praises of their Russian ally.

What we need to do is not to fight communism but to meet its challenge by removing here and in other parts of the world, as opportunities arise, the running sores on which communism thrives.

This leads us to consider the real alternative—*the rediscovery of the Christian faith.* A pagan civilization, or even a secular society, is bound to fail. We cannot have a decent world merely by multiplying our scientific endeavors. We cannot plan ourselves into a new world order. Never was there a time when people planned more for security than today, and never was there a time when we were less secure than we are at the present time.

The collapse and disintegration of European civilization has gradually followed upon a widespread decay of Christian belief. We need to rediscover a living faith in the Christian interpretation of life. All the great ages, said Emerson, have been ages of belief, when the human soul was in earnest and had fixed its thoughts on spiritual verities.

Power is not the key factor today. The character of the men who use power is the key. We need to recover faith in things invisible and imponderable, faith in the sovereignty of God, faith in the purpose and dignity of human life, faith in the realism of the teachings of Jesus Christ. We need faith to recognize God's eternal purpose in history and give ourselves to the discovery and working out of his divine will through us. Indeed nothing short of a spiritual revolution will save us; it is the need of our times.

All those people in America who believe this should come together in groups and seek to establish a redemptive fellowship through a new commitment to Christ. We are living in a destructive society; we think, speak, and use our best skills to further and perfect the means of destruction. What we need is a redemptive society; and as far as we are able to discover Christianity alone has exercised that power.

Those who believe this should come together to rediscover that power for their own lives, and be willing to pay whatever price it will demand. The Communists form their cells into which they bring possible converts to inoculate them with their doctrines and the idea of a classless society, and then send them to make other disciples.

This, by the way, was the method of Jesus. Most of his time was spent training, cultivating, inoculating a small group. Jesus seemed to have believed that it was the only way to assure the spread of Christianity. The redemptive effect of that small group on the ancient world is no fairy story; it is not a fantastic tale produced by some imaginative writer. It is a great fact of history. Conscious of the redemptive purpose and power of the Gospel of Christ, a few men went forth to establish groups of Christians in Jerusalem, Antioch, Corinth, Ephesus, Rome, and other great centers of the world, finally changing the whole structure of civilization.

In the eighteenth century it was the renewal of a vital Christian faith, a rediscovery of the redemptive power of the gospel through small groups—known as Class Meetings—that enabled John Wesley to do for England what all the conquests of Pitt had failed to do. And this great spiritual awakening spreading to our shores was more responsible for our national heritage than any other single factor.

What we need in America today is for people to be vitally and unashamedly Christian. By that I mean it must be the norm by which we live, do our business, and conduct community affairs. We need Christian leadership—doctors, lawyers, politicians, teachers, businessmen. We need Christian homes, persons who will dare to be as wholehearted for Christ as the most rabid Communist is for Lenin. And we Christians must be willing to discipline

ourselves as much as the Communists are forced to do for their cause. For, says John Milton, "the flourishing and decaying of all civil societies, all the movements and turnings of human occasions are moved to and fro upon the axle of discipline." The powerful groups for whatever end, are disciplined groups, whereas libertarian movements end in futility. This is the clear lesson of history.

This is the truth we have found to be true; this we have heard: now, lay it to heart. This is a day for concerted action on behalf of all people in America who believe in the redemptive power of a vital Christian faith. We must rediscover the experience of it for ourselves and then in turn seek to infuse it into the life of our society.

During the late war an incident took place in the Olympic Stadium in Los Angeles that illustrates this deep need. The army staged a gigantic show in the Olympic Stadium. One hundred and twenty thousand workers from the shipyards and factories attended. A wounded marine spoke: "It is difficult for each person here, engaged in making some small part of an airplane or a ship to feel that his contribution is of any importance whatever, but it is of vital importance." Then he asked for the lights to be turned out. When the stadium was in total darkness, he struck a match. The tiny flame was hardly visible compared with the great searchlights of the stadium.

"This single match," he said, "does not give much light compared to the powerful lights of this place. But when I give the signal, I want every person to strike a match and hold it up."

Suddenly that great stadium was suffused with a stronger illumination, a clearer light than the searchlights had produced. In it were to be seen plainly the uplifted faces of 120,000 people, each inspired as he realized his tiny flame was contributing to a mutual effort of supernatural brilliance. America's need for today is for people to rise above their politics, their creed, their self-indulgence, their apathy, kindling again in their lives the light of a vital Christian faith, and in its illumination march toward man's highest dreams.

Looking Death in the Face

A Sermon by CHESTER WARREN QUIMBY

The modern evasion of death is neither realistic nor Christian. Yet death can be faced courageously through faith in Christ, says Professor Quimby of Cornell College, Mt. Vernon, Iowa. He is author of *The Great Redemption* (Mavmillan Co.). See also the Clinical Material, page 14, in this issue.

. . . it is appointed unto men once to die . . .

LET US look at death. Let us look death full in the face, without flinching, without evasion, without terror. From the time written of Adam and Eve in the Garden, "thou shalt surely die," to Paul's vivid assertion that death is the final enemy to be conquered and down to the latest funeral, men have shrunk from looking squarely at death. Sooner or later they are driven to "accept" the universe, but never do they accept death.

Today we evade it. We will not talk about it; we silence anyone who is so boorish as to mention it; we skirt it delicately with our loved-ones in their last illness; and at funerals we powder and paint it out of all semblance to reality. We smile with superiority at the Chinese custom of presenting the aging with birthday gifts of coffins. How naïve they are! And as for our grandparents to whom life was harder, who spoke of "this vale of tears," and sang of heaven, and presented death stark and unadorned—how old-fashioned they were! But there stands our text, there stands the fact, immovable and inescapable: . . . *it is appointed unto men once to die* . . . Without exception all of us have a rendezvous with death. Face it, then, we must.

The reasons for our modern evasion of death, as though it were like something gross, improper, and sinful, are many. We got them partly from the attitude of our parents. They shrugged or shuddered the dead off; hence we do likewise. Our childhood experience also helped us. Some dead thing, yesterday so eager and alive, but today so silent and still, touched us with shrinking awe. What fearful event had here come to pass? Doctors encourage our evasion of death. For the ill to know their "danger" of death (but why is death itself considered "dangerous"?) might hasten their departure. So we sidestep and chatter about "being better tomorrow," and all possibility of comforting one concerning what, after birth, is life's major event, becomes impossible.

Our capitalistic society is another factor in our skirting death. Any emphasis on death would undermine our gadget-ridden social order. If we once stopped to realize that we cannot take it with us, ofttimes we would never purchase it, and down might go our boasted prosperity. Undertakers are at fault also. They are not all mountebanks by far, but who among them is adverse to an expensive funeral? And what is their modern emphasis? It is to so camouflage the body that at the funeral death shall seem to be absent.

Death means, too, the leaving of this world, its flowers and its stars, its loves and its accumulations. We close our eyes to death because we are not sure just what is beyond this "bourne from which no traveller returns." Something may be there, but what? Too, death separates, and we are left alone, bereft of one "loved long since and lost." Furthermore, the process of death may be prolonged and painful. And who does not dread pain? Finally, death is so mysterious. Some change will come to pass in us, a kind of judgment perhaps—something that will make an eternal difference. So "mum" is the word.

Then something jolts us and we

know, if we are honest, that "our hearts like drums are beating funeral marches to the grave." We have a severe illness that forces us henceforth to cut down our activity, or the sudden loss of a life-long friend pulls us up with a shock. Or perhaps it is a small, red-haired girl who calls cheerily across the street, "Hi, there, Mr. Quimby, old man!" *Old* man, indeed! So she said, and perhaps—so it is.

Or the district superintendent says gently, "How about Smallville?" At your lifted brows he adds, "Nicetown thinks it needs a younger man."

You swallow and growl, "I feel as young as ever." It is a lie, but you believe it, and appeal to the bishop.

He looks out of the window far across the roof tops toward the setting sun, and remarks, "My hardest job is to find places for old men of sixty." He is sixty-six, and you? You won't be sixty for another eight months! You are coming to the place where death can no longer be evaded: . . . *it is appointed unto men once to die* . . . You have but two choices. You can either keep on telling yourself lies, and go on evading death, or you can turn and face it squarely and bravely.

When we do face death bravely, honestly, and seriously, what happens? It can be said in a sentence. Its terrors vanish! That is true of all fears. To face them resolutely is to rob them of their frightfulness. Like a dog barking viciously at one's heels in the dark. To stop short, turn suddenly, and face him firmly scares the dog! He cowers and slinks away. So with all fears, especially the terror of death. To face it is to tame it. To be willing to look death full in the face is already to be above death. To face a fright squarely is more than to half conquer it. If you can do so not only with courage, but also with humor, you have won the victory.

One is reminded of the famous story of Professor Upham of Drew Theological Seminary. When he lay dying, and had sunk so low that those at his bedside thought he had slipped away, the nurse, to make sure, felt of his feet and found them warm. Said the doctor, "He still lives, for no man ever died with warm feet."

To their astonishment the seeming "corpse" replied, "John Huss did!"

There is the case of old Dr. Davies of Ohio Wesleyan. The godly old soul was dying of cancer. At last his doctor-son bent over him, "Father, the end cannot be far off now. Shall I call the minister?"

He got the jesting reply, "No, if I'm to go to hell now, no minister can help me."

These faced death not only with courage and serenity, but also with humor! Few of us will arrive at the place where death seems to have elements of humor. But by facing it as a rendezvous that we cannot forever avoid, death will lose its fearsomeness.

But how can one learn to look death full in the face and with courage? *Through faith in Christ!* One does not have faith in immortality or in life everlasting. One has faith in Christ. It is He who makes us more than conquerors, even over death. . . . Jesus Christ . . . abolished death *and hath brought life and immortality to light through the gospel.* With Christ one can stare death in the face and be unafraid. For he *died!* But in death he conquered death. In him therefore death loses all terror. So *death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

It is Jesus' life and death, his presence and power that take away the fear of death, the foreboding of judgment, and the uncertainty of immortality. He has, as it were, even redeemed immortality, so that it means more than just life continuing. It means a new quality of life like his own. We do not go on being what we are. We become like him, "for we shall see him as he is." Hence you can face death with serenity, knowing that *it is appointed unto men once to die*, for in Christ death means life new, life glorious.

Hence you can understand why the saints faced death with a certain eagerness. They did not fear it, they did not run forth to greet it, but they saw its coming as finally welcome. St. Francis, dying at the age of forty-six, roused himself and added a final stanza to his famous "Canticle of the Sun":

Dear Sister of our body, Death,
Sing to the Lord with final breath,
O sing ye!
Alleluia!
How blessed to die in Thy sweet will;
The second death can work no ill,
O praise him!
Alleluia! [1]

Looking at death, Paul was half beside himself. Whether better to live or die, he could not make up his mind. . . . *Christ will be honored in my body, whether by life or by death. For me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.* Here is no timid evasion of death. Here is a bold confronting of life's last event with frank acceptance. What troubles Paul is not dying, it is the work he leaves behind.

What makes it "far better"? The answer is that any man in Christ is already living what the saints of yesteryear termed "the dying life." Full of joy in this present life's gladness, rich in service to all human need, robust in soul, they lived as counting on death. They knew they had an appointment once to die, and they reckoned it *into their living.* To evade all thought of it, as is our present style, they would have counted absurd. Also, through Christ they felt in themselves his undying life. Already they felt throbbing in themselves life no death could destroy. They faced death serene because they knew deeply that they could not die.

This is the final joy of looking death full in the face. Already in the Christian another, greater life is now beating. His life is "hid with Christ in God." Paraphrasing Paul, he sings, "I shall not die, but I shall be changed, and so shall I always be with the Lord." When you look fearlessly and penetratingly at death, the grim face fades and you find yourself gazing into the eyes of Christ risen from the dead in whom are light, life, and immortality.

[1] Adapted from a translation by Maurice Francis Egan in *The World's Great Religious Poetry*, Caroline M. Hill, ed. (Macmillan Co., 1923), p. 495.

Clinical Material

Here are three calls on dying persons reported by hospital chaplains. While these calls are not typical of the average minister's work, they reveal pastoral situations which are not uncommon in the experience of every clergyman; for, all are asked to serve dying persons who are not their own parishioners. Editorial comments are in italics. See also "Looking Death in the Face," page 12.

Ministry to the Dying

MR. M. T. J. is a seriously ill patient, a Spanish-American War veteran. He is a well-educated, retired business man, married, and devoted to his family. He is a communicant of the Episcopal Church. This is his eighth admission to the hospital. I visited and became acquainted with Mr. J. and his family on previous admissions. His latest admission was for medical observation. During this period paralysis of the lower limbs developed; and it was discovered that the patient had a spinal-cord tumor, which was removed.

Upon my return from vacation I was advised that Mr. J. wished to see me. He was recuperating from the operation.

"Mr. J., this is Chaplain Black."

"I am so glad you came, Chaplain. I have wanted to see you and have a talk with you."

"I wanted to see you, too. I hope you are as comfortable as can be."

"I am terribly weak and feel doped, but I want to talk with you tomorrow or as soon as I feel able. I don't think I have ever been a really bad person, but I want to talk about the future. You know, they have been mighty good to me here. They are doing all they can, but a time comes when we are just plain worn out. I am seventy-four." (*This is the kind of confession we often hear. It is general in nature, with some degree of uncertainty concerning the confessor's goodness.*)

"Let's not feel too apprehensive. I want to talk with you, and I also want you to feel that certain things are within the providence of God." (*This is about as great a mistake as can be made under the circumstances.*)

"I know, Chaplain, and I am not fearful. You know my daughter from California had to go back. My other daughter is now here. She and my wife come practically every day. They will be back tomorrow. Try and come then, please." (*The patient is still trying.*)

"I will. Promise me you will rest and relax as much as possible."

"I will do my best, but the loss of the use of my limbs plus the feeling that I am wearing out bothers me."

"I think I understand. I would like to say a brief prayer and blessing before leaving." Prayer was said and a benediction pronounced. (*How can the minister understand? He does not take time to permit the patient to express his feelings. With a seriously ill patient, today is always the time to talk. Tomorrow may be too late.*)

Pastor's Summary: Later I conferred with the patient's rector, and then revisited him. The patient was very definitely resigned, feeling that he was "at one with his Maker," but he promised to do all he could to get well. On subsequent visits assurance was given as to God's love and mercy, and prayers were shared and benedictions pronounced.

Pastoral visits are beneficial. They give the patient comfort, fellowship, and assist in a sense of real religious assurance that is so much desired. These seem to be his basic needs. (The patient intimated that he preferred the ministry of the hospital chaplain to that of his own clergyman.)

Editor's Summary: Perhaps the prayer was helpful. Otherwise, the call was not only ineffective but actually frustrating. The patient tries to make a confession but is told not to be apprehensive and to trust God. He is rejected by the chaplain; consequently, he must feel that God also rejects him. It is doubtful if the good relationship of the past is sufficient to salvage the call. The patient asks to see the chaplain and the latter mismanages the call.

Second Call

MR. J. M. H. is a forty-seven-year-old man who is seriously ill. His wife died six months before this call. He has an eleven-year-old daughter. He is a carpenter by trade. For three years he has suffered as a victim of cancer. I had met him when he was in the hospital a few months ago. Now he is very ill.

As I came to the open door of the private room I was greeted by Mr. H. and his two sisters who were visiting with him in the room.

He asked, "Chaplain, do you have time to stay awhile with me this morning? I would like to talk to you."

"I shall be most happy to give you whatever time you desire, Mr. Hawkins." His sisters left the room.

"Well, Chaplain, I guess you know that I don't have much longer to stay here?"

"What has your doctor told you?"

"He tells me that I may pass away any time now, and at most it shouldn't be long."

"How do you feel about it?" (*Very direct, but the patient has introduced the subject and desires to talk. However, if the minister had simply waited the same thing would have happened.*)

"Well, I have no regrets. I am not afraid to go. I am ready."

"Are you glad your doctor told you?" (*A little beside the point just here.*)

"Yes, I am. I think it is unfair not to let a fellow know."

"I agree with you—that is, when the patient wants to know."

"Well, I wanted to know, and I

am glad I do. You know, I lost my wife in December, and knowing my condition has given me a chance to make arrangements for our little girl. My wife never told me what she wanted me to do with her, but I know that she always wanted her sister to have her. So I have already made arrangements for my wife's sister to have her." (*This may be what he wanted reassurance upon. Certainly it is significant.*)

"Is your wife's sister glad to have your little girl?"

"Oh, yes, she is crazy about her, and will always be good to her and make her a good home, I am sure. And my little girl likes her, which makes it all the better. I have also fixed all my property for my little girl. I am glad I got everything arranged while I could."

"That's fine," I responded. "I think you are mighty brave and thoughtful. I hope you rest well and really enjoy all the days you may have left." (*Too general and final. He may have more to say.*)

"I want to do that. I am ready any time the good Lord sees fit to call me on. In fact, I look forward to what lies ahead since I know I have to go."

"I'm so glad you told me all of this. I think it is beautiful the way you look at it. How fine it was that you got to make such good arrangements for your little daughter." (*He is assuming that Mr. H. has gained peace and has accepted the experience he is facing.*)

"Would you like a word of prayer before I go?" (*There seem to be no signs that would indicate the call is over. At least none are reported.*)

"If you will, please, Chaplain."

"Our Father, in whom we live, move, and have our being, we thank Thee for the life of this one. Thou hast sustained him through the years, and we are happy for the trust he has in Thee. May he ever relax in the strength of thy everlasting arms. We also give Thee thanks for his little girl. May she ever rejoice in the years to come in the love that her father has shown to her. Wilt Thou ever keep her in thy love and tender care, and may she increase in her trust in Thee and rejoice to do thy will all the days of her life. Wilt Thou now be very near and dear to Brother Hawkins. May he feel thy loving presence with him every hour of the day and night, until the time when Thou dost call him home. In the name of our Redeemer, we pray. Amen."

"Thank you, Chaplain," he said, taking my hand and giving it a warm clasp.

"Good-bye, Brother Hawkins, I will see you tomorrow."

Pastor's Summary: I think the call helped in that it gave him an opportunity to share what he had done for his little girl, and he gained a sense of assurance by expressing his faith in God and the future.

The patient died peacefully three days later.

Editor's Summary: The call was helpful but it should have been more helpful. The fault seems to have been the pastor's for not taking more time. He is wisely permissive, however, as far as he goes.

Third Call

J. S. B. has been a patient in hospitals off and on for seven years. Three years ago his right leg was amputated due to the presence of a malignant tumor. He is in constant pain. Two operations have been performed to sever nerves in an effort to reduce the pain. During his illness he has become a definite drug addict. The doctors state that new growth on the stump of his leg now has developed, but they feel that all has been done that is possible.

My first acquaintance with the patient was upon his admission two weeks ago. At the time I was received indifferently. He requested that I leave no literature, saying that he never felt like reading. My presence seemed to annoy him, so I stayed only a short time. I have made several calls since, but have not been successful in establishing a rapport, so my previous visits have been short and apparently unfruitful.

Today I found Mr. B. reading the baseball news. I approached him with a greeting and remarked, "Are you pulling for the Cards or the Yankees?"

He replied, "I'm afraid I have been suffering too much to pull very hard for either one. In fact, I haven't paid any attention to the games—haven't felt like it."

"That's too bad. I was hoping you were feeling better."

"No, and I don't imagine I will. If only they could keep me from suffering."

"I'm sure they are doing everything possible."

He interrupted, "Yes, I'm sure they are. In fact, that is why I requested to be sent back here. I was here once before for nearly a year." He asked me to have a seat.

"Where were you hospitalized before?"

"In —— hospital." Then he began his story of how he first detected his illness seven years before, and he related all of his hospital experiences down to the present.

He said, "I'm sure the tumor has returned. Doc once told me that if it returned there was no more they could do."

"Has the doctor told you that it has?"

"No."

"Why do you think it has?"

"I'm no fool. I can tell by the way I feel."

"You do trust your doctor, don't you?"

"Yes, I think he is fine."

"Then I'm sure he will keep you informed of your progress. What faith are you?"

"Methodist. . . . The other night a boy across the hall was sick, and I saw the priest go in. He stayed for two hours, doing something. I don't believe in all that, do you?"

"What do you believe?" (*This comes with startling suddenness. Perhaps that is why it is productive, al-*

though we should have in mind that the earlier statement, which the chaplain summarized, has taken some time and is an indication of growing rapport.)

He replied, "Well, I don't hardly know, though I used to believe. I was a Sunday school superintendent and taught a Bible class. But I sorta drifted away. I don't think it hurts a fellow, but I never could understand how God could send a man to hell, if he loves him as the Bible says. That's always worried me. What do you think?"

"I don't think God sends anyone to hell—I think we make our hells in spite of all God can do. I find comfort in thinking of God as a forgiving Father, One whom we can trust."

At this time a nurse entered and took his temperature and gave him a shot.

I arose to prepare to leave, but he requested that I remain. (*Why leave? Nothing has been settled; the problem has been only approached.*)

He asked, "Do you believe God hears the prayers others offer?"

"Yes, I do, don't you?"

"Well, I guess so."

"Would you like for me to pray with you?" (*Good follow up.*)

He looked at the door rather anxiously, as though he were embarrassed. I pushed the door shut.

"Yes, I would like for you to, I guess." (*"I believe, help thou mine unbelief."*)

I prayed a brief prayer of assurance and started to leave. As I left, he said, "Come back, again, I enjoyed talking with you. I've been talking to myself too long."

I assured him I would return and then left.

Pastor's Summary: I believe Mr. B. was helped by my call. I think his need is reassurance. His attitude before had always been one of resentment and rebellion. His need now appears to be one of emotional adjustment, an acceptance of his disease, and new assurances of God's love and care.

Editor's Summary: This is an interesting call, but I find myself somewhat disturbed by the pastor's summary. The patient was helped but not enough, and his need is for more than "emotional adjustment, an acceptance of his disease, and new assurances of God's love and care."

This man is desperate! He has rejected God earlier in his life, although he was a Sunday school superintendent. Why? The pastor never finds out. He has been sick a long time and has had various forms of treatment. What does he think of his illness and what is God's part in it? The pastor never finds out. He is now facing death. What does it mean to him? The pastor never finds out. In fact, he prepares to walk out at the crucial point of his call, but the patient calls him back and asks for prayer. Fortunately, the pastor is sensitive enough to understand this request, but there are deep resentments and disappointments which need to be aired. Still the call was helpful and skillfully handled at many points. I believe that most of our calls upon the dying do not go as well or accomplish as much as this one. We would like to find out and I think that you, our readers, would too.

We know that many of you are annoyed at our continued criticism of pastoral calls and our constant statement that certain calls could have been more helpful. We invite reports of calls that are better. Not many come in. So we are devising another plan to try to get information on what is happening in ministry to the dying across the country. This plan will be described in an early issue of THE PASTOR.

Questions of the Month

QUESTION: *Should a person who is facing death, say, with cancer that cannot be cured, be told what is happening to him?*

ANSWER: This is a question that I have faced over and over again in the sickroom, with families as well as with physicians. My conviction is that if such a person asks if he is facing death, and you know the problem is worrying him, and further, if he is a person who has faced other hard decisions, then he has a right to know and should be told the truth. Who tells him should be decided by the family, the doctor, and the minister. I do not believe the information should be forced upon a person who has not asked and has shown no apprehension.

QUESTION: *Should we attempt to pray with a parishioner who is a patient in a ward?*

ANSWER: By all means. Being in a ward does not change his spiritual needs. You pray *with your parishioner,* however, not with the whole ward of patients, unless the others have requested such service. Every experienced hospital pastor despairs of the benevolent brethren who come in and force their prayers upon a ward of sick people who are too polite to tell him what they think.

QUESTION: *Is there a conflict between the role of the prophet and the priest? That is, does not the minister have to challenge people upon social issues?*

ANSWER: There is a conflict, but with patience and understanding it may become marginal. Henry S. Coffin used to tell us, "If you avoid controversial issues and work hard the first year in a new church, you will be able thereafter to say anything your conscience leads you to say from the pulpit and your people will fight for your right to say it, even though they disagree with you." There is the key to the situation: if people like you, you can challenge them; if they dislike you, you merely irritate them. Some ministers, for instance, preach so often about drinking that they "drive their parishioners to drink"; often do the same thing about war.—***R.L.D.***

The Church and Healing

By CARL J. SCHERZER

The pastoral office is as old as the Christian Church. In the history of the church, concern for the sick has waned in certain periods and mounted in others. Yet even in the midst of flourishing superstition, says the chaplain of Protestant Deaconess Hospital, Evansville, Ind., genuine interest in healing was maintained by minorities.

WHEN Jesus ascended into heaven, he left three divine imperatives indelibly inscribed upon the hearts and minds of his disciples: preach, teach —and heal the sick. The early followers of the Lord attempted to emulate him, and proceeded to carry out this threefold program of the Gospel.

As far as the third imperative is concerned, there were developments in three directions in the apostolic and post-apostolic church. There were some Christians who believed the return of the Lord was imminent and that life in this world was of neglible value; the sooner it was over the better. For them the main objective of life was to get to heaven as soon as possible. They negated the desires of the body and withdrew from the world; some even refused to bathe, denying themselves any comfort. Health of the body did not interest them, and they did little or nothing to carry out the Lord's divine imperative to heal the sick.

The second direction in which concern for the sick developed was in divine or faith healing. Many Christians believed that some of the followers of the Lord were especially gifted to miraculously heal the sick just as he did. The Apostles Paul and Peter performed miracles of healing in Jesus' name. This power, many believed, was transmitted by the Holy Spirit to some Christians who were spiritually capable of exercising the gift.

There are extant many examples of faith healing from that period. Church fathers such as Irenaeus, Justin Martyr, Tertullian, and Origen refer to the church as having power to heal and to raise from the dead. Origen says that more people were healed in Jesus' name than through the teachings and practices of Aesculapius, the god of medicine in classical mythology. Quadratus, who lived and wrote during the time of Constantine, attests that many were healed and lived for a long time afterward.

Any Christian so gifted was regarded with reverence, and after his death it was reasoned that since he had the gift of healing powers while he was alive, his remains were also holy and efficacious in the cure of the sick. Reverence for the graves of the saints grew out of this belief, and relics from the tombs such as a bone, a bit of earth, a rock taken from a grave, a piece of cloth, or any possession of a saint were thought to have healing powers.

Many devout Christians did not possess such extraordinary healing powers, but they also wanted to minister to the sick in Jesus' name. These were responsible for the third trend in spiritual healing: the care of the sick. Christian women such as Macrina, Paula, and Fabiola devoted their personal fortunes to the establishment of xenodochia, which became centers of relief and the ancestors of the modern hospital. The sick were brought to these establishments for nursing and medical attention. Since the Romans felt no obligation to care for the poor or underprivileged, the Christians devoted their attention to them. Fabiola founded the first charity hospital at Rome about the year 300. She must have been quite wealthy because her home was so large that a portion of it was used as a charity hospital. The noble Christian ladies who helped her in the care of the sick did not hesitate to do the most menial tasks to relieve suffering and pain.

These followers believed that since the Lord used the prevailing medical knowledge as an aid in healing, they should do the same. Luke, who was a physician, approved of Jesus' methods of healing and recorded many of his miracles. Clergymen also became skilled in administering medicines, and were soon in charge of the early Christian institutions of healing. Monks cultivated healing roots and herbs in monastery gardens, and they studied the works of Hippocrates and Galen. The writings of the Roman author, Pliny, who was not himself a Christian, were acceptable to the Christians because he believed that every plant or herb has some medicinal value. For every disease, he claimed, there was a plant to cure it, and it was the physician's business to find the right plant. Since the Christians believed that God created everything with a purpose, they accepted Pliny's philosophy and set about the great task of healing the sick, a work of compassion in Jesus' name.

They realized, however, that there was more to healing than the use of drugs. Since the Lord spent the major portion of his ministry in dealing with the spiritual problems of individuals, these early Christian healers

also devoted the spiritual means of the church to the alleviation of stress. The injunction of James 5:14-16 was widely practiced, and oil was not only used with prayer in anointing but sometimes it was taken internally. The rite was always performed with prayer, before and after confession was made.

Private confession and penance developed during this period. After the fifth century the pope clearly stated that it was sufficient for a person to make confession in private, and a little later the Synod of Davin declared that any matters revealed in private must be kept confidential. After the confession of the sick, the patient was anointed with blessed oil.

The pastoral office developed out of this practice; thus the priest regarded himself as a physician of the soul. Just as the physician prescribed medicines for the physically sick—a cold medicine, like cucumber seeds, for a fever and a dry medicine for a moist disease—so also the physician of the soul prescribed penances to cure the spiritual malady revealed in the confessional. Private confession preceded medical consultation, and a spiritually disturbed patient felt that through his confession and penance he was restored to the grace of God. It gave him a sense of well-being that definitely helped the healing processes in his body.

Holy Communion came to have a healing significance also. The Apostle Paul in I Corinthians 11:29-30 stated that the Sacrament when received unworthily had a devastating effect: *For this cause many are weak and sickly among you, and many sleep.* From this it was reasoned that if the Sacrament was received in repentance and faith it would affect the body advantageously and have healing values. In fact, its therapeutic significance grew in importance until it was believed that the mere presence of the Host upon the altar had a healing effect upon those who waited in its presence. Out of this belief grew the practice of incubation or sleeping in holy places. If the patient were permitted to remain in a church or shrine where the Host or a sacred relic resided, it was believed that he would absorb the healing powers.

During the Middle Ages the pastoral office declined in its significance because so much emphasis was placed on the therapeutic value of relics, shrines, and exorcisms. The rite of anointing with oil came ever more to be regarded as a preparation for death. Since it was preceded by confession, after the passing of years it came to mean the forgiveness of sins. Since the clergy usually charged for the administration of the rite of anointing, poor people asked for it only when necessary. Then, when the Council of Trent (1545-63) decreed that no person should die without the rite, and that it could be administered to an unconscious person, the definite impression was made that its significance was only the forgiveness of sins. Poor people postponed the rite as long as possible so that the loved one would not be apt to sin again before death came. So the rite that once had definite healing meaning became accepted by many as a preparation for death.

The priestly and prophetic offices of the ministry grew in significance during the medieval period, while the importance of the pastoral office diminished. The widespread belief in witches, the constant wars, and the epidemics that spread over the land made life very uncertain. Under the stress of insecurity, people sought refuge in the supernatural, in the veneration of saints, relics, shrines, and the performance of penances.

Very little was known in the medical and surgical fields about the structure and functioning of the body. No one knew about bacteria; the diagnoses of the causes of diseases left much to be desired. Many did not even know that blood flows through the veins, or that a man has as many ribs as a woman. In the midst of fear and superstition it was natural for people to turn to relics and shrines in their need. They still had faith and the ability to pray for divine help because they knew they could not expect much help from the physicians, barber-surgeons, and midwives.

In the midst of all this, there were some clergymen who still exercised the pastoral office, but they were only a small minority. It was not until after the time of the Reformation that the pastoral office came into the foreground again. But the compassion of the Lord still motivated many people, and out of this compassion nursing orders emerged, such as the Knights of St. John, the Teutonic Knights, the Sisters of Mercy, the Beguins, the Begards, and many others. The church never lost its interest in healing. There were those who believed in the divine power of holy things. At the same time there were also those who devoted themselves to a service of compassion through the use of the medical, surgical, and nursing knowledge that was available; and they applied this knowledge religiously to the needs of the sick.

PRAYER FOR COMFORT

Almighty and all-wise God, creative and unwearied sustainer of frail human beings, be, we pray, to man's aloneness as one who walketh with and upholdeth in the night.

Thou who knockest upon the doors of our lives, we open them to Thee. Dwell within and abide with us always, we beseech Thee. Strengthen our wills to the battle for the coming and expansion of thy kingdom of love, justice, and peace on earth; in Christ's name. Amen.

—Henry M. Ratliff, Jr.

BIBLE study

By ALBERT E. BARNETT

The Message of First Peter

Over against the vindictiveness of God as presented in Revelation, First Peter proposes redemptive love. The ethic of Christ must consistently be applied by all Christians. This article concludes the series on "Near-Great Books of the New Testament" by Albert E. Barnett of Garrett Biblical Institute.

FIRST PETER is properly the third book in our series of studies. Its meaning becomes clear when it is regarded as a rejoinder to Revelation. Except for its author's reaction to certain elements in Revelation, First Peter probably would not have been written. Its address shows unmistakably that the public to which Revelation recently had been directed was the public to whom the later writer appeals: *to those who are scattered as foreigners over Pontus, Galatia, Cappadocia, Asia, Bithynia, whom God the father has chosen and predestined by the consecration of the Spirit to be obedient to Jesus Christ* (1:1).[1]

The churches addressed in Revelation are located in Asia, in the vicinity of Ephesus. A glance at the map will show that the author of First Peter intended to reach Asian Christians and all of their neighbors. He determined that all who were influenced by Revelation, whether directly or indirectly, should also become acquainted with his rejoinder.

Christians *all over the world* were passing through *the same experience of suffering* (5:9). Times of suffering are invariably times of temptation. Security consists in being with the majority. As members of a minority group, Christians were tempted to conform to the usual standards and resort to methods of defense that compromised their best moral ideals. That they were in some instances at least tempted to employ lawless violence, and even to consider aligning themselves with forces favoring revolution, is indicated by the warning: *If you are being abused for the sake of Christ, you are blessed, because the glorious Spirit of God is resting upon you.*

But, *no one of you must suffer as a murderer or thief or criminal or revolutionist, but if a man suffers for being a Christian, he must not be ashamed of it* (4:14-16).

When men attribute vindictiveness to God, they are apt themselves to employ it against their enemies. God's character and behavior are properly the standards for godly men. The weakness of the Book of Revelation lay in the vindictiveness it attributed to God. Implicitly, this involved an incitement to retaliation on the part of Christians. The author of First Peter sensed this and undertook to counteract the bitterness of Revelation toward the enemies of the church. In place of punitive wrath, he proposes redemptive love. He can be affirmative without being retributive. He believes that forgiveness overcomes evil more surely than does punishment. The pagan world is for him the object of divine redemption rather than punitive wrath.

Because the Roman government had attacked the church, the author of Revelation regards it as an instrument of Satan and deserving Satan's fate. Since the enemies of the church are enemies of God they merit obliteration. This is the logic of Revelation. But the author of First Peter disagrees. Speaking in the name of "your sister-church in Babylon, chosen like you," he serves notice on Christians everywhere that the voice of Revelation is not the only Christian voice, nor the best. He proposes to be heard from the point of view of Roman Christians. They were more immediately within reach of Domitian's wrath than were the Asian readers of Revelation.

The element in Revelation that most profoundly offended the author of First Peter is found in its clearest statement in Revelation 18:6-8: *"Pay her back in her own coin, and give her double for what she has done. In the cup she mixed for others, mix her a double draught. The more she has given herself to pride and luxury the more you must give her torture and grief. Because she says to herself, 'I sit on a throne; I am not a widow, I shall never have any sorrow,' her plagues will overtake her in one day, death, grief, and famine, and she will be burned with fire; for the Lord God who has judged her is mighty."*

Yes, reflected the author of First Peter, "the Lord God . . . is mighty," but he is also loving and merciful. He is Christlike, and he actually *through Christ reconciled the world to himself, refusing to count men's offenses against them* (II Corinthians 5:19; cf. Romans 5:1-11). The God of Revelation is in his vindictiveness closer to the Old than the New Testament, and the author of First Peter calls Christians to be true to God as revealed in Christ. Their *consecration* by the Spirit is designed to make them obedient to Jesus Christ (I Peter 1:2). [*Continued on next page*]

[1] Quotations from the New Testament are those rendered by Edgar J. Goodspeed in *The Bible: An American Translation.* Used by permission of the University of Chicago Press, Publisher.

The author of First Peter feels that the point of view of Revelation invites bad strategy on the part of the church and betrays the true genius of the gospel. To adopt the spirit of Rome will, in his judgment, make Christianity Rome's victim rather than her conqueror. He knows a better way to victory. He finds it outlined in the messages of Jesus and Paul. His attitude toward Rome is conciliatory, not revolutionary: *Submit to all human authority, for the Master's sake; to the emperor as supreme, and to governors, as sent to punish evil-doers, and to encourage those who do right. For it is the will of God that by doing right you should silence the ignorant charges of foolish people. Live like free men, only do not make your freedom an excuse for doing wrong, but be slaves of God. Treat everyone with respect. Love the brotherhood, be reverent to God, respect the emperor* (2:13-17).

Like the author of Revelation, he is certain that the End is near, but he does not believe that the End will invalidate Christian ethics. Says he: *But the end of all things is near. Be serious and collected, therefore, and pray. Above all keep your love for one another strong . . .* (4:7-8).

The ethics of the gospel have eternal validity. Precisely because the End is near, no moratorium on love is thinkable. Love must be confidently and consistently the rule of human life because it is the basis of the Judgment of God: *Therefore, prepare your minds for action, and with perfect calmness fix your hopes on the mercy that you are to experience when Jesus Christ is revealed. Like obedient children, do not adapt yourselves to the cravings you used to follow when you were ignorant, but like the holy Being who has called you, you must also be holy in your conduct . . .* (1:13-16).

God's mercy, not Domitian's brutality, must be the focus of the Christian's attention. This makes possible a redemptive attitude toward Domitian himself. In the spirit of Christ's prayer on the Cross, *Father, forgive them,* the author of First Peter confidently urges Christians to make redemptive love their offensive weapon:

Finally, you must all be harmonious, sympathizing, loving, tender-hearted, modest, not returning evil for evil, or abuse for abuse. You must bless them *instead. It is for this that you were called. . . . And who is there that can hurt you if you are eager to do what is right? Even if you should suffer for uprightness, you are blessed. But do not be afraid of them, nor be troubled, but reverence Christ in your hearts as Lord, and always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully, and keep your conscience clear. . . . For it is better to suffer for doing right, if that should be God's will, than for doing wrong. For Christ himself died once for all, for sin, an upright man for unrighteous men, to bring you to God* (3:8-18).

Probably with the great picture of the Christian warrior in Ephesians 6:10-20 in mind, the author of First Peter gives his final counsel: *Throw all your anxiety upon him, for he cares for you. Be calm and watchful. Your opponent . . . is prowling about like a roaring lion, wanting to devour you. Resist him and be strong in the faith. . . . And God, the giver of all mercy . . . after you have suffered a little while will himself make you perfect, steadfast, and strong* (5:7-10).

It is not inappropriate to think of the author of First Peter as sketching the strategy for a Christian "power drive." He knows that victory does not come by the adoption of the enemy's weapons. Rather it lies in the discovery and audacious employment of arms and methods for which the enemy possesses no equivalent and against which he has prepared no defense. Redemptive love, consistently manifested, whatever the cost, is at one and the same time a weapon of defense and offense. Against those who have misunderstood the Christian movement, and so would destroy it, it becomes both the instrument of defeat and the way of salvation.

The Reign of God

(*Continued from page 3*)

both Lord and Christ [Messiah]." Jesus himself would now be the Son of Man whom he had predicted. But the glorious coming (technically called the "parousia") of the Son of Man (from this time on identified with Jesus Christ) still lay in the future.

However, the eschatological drama had already begun to unfold. Jesus himself—especially his death and resurrection—was its beginning, its "firstfruit." In him the "new creation" had already begun. Between the resurrection and the parousia all Christians have their feet in two different worlds, one in the doomed aeon that is passing away (I Corinthians 7:31), one in the invisibly present new aeon released by Christ and only awaiting its completion by his parousia. But why does the parousia delay? The early church had evidently already begun to ask this question—and to answer it—before Mark 13:10 was written down, for it provides an answer. Nearly a century later II Peter 3:3-13 (especially v. 8), arrives at a more philosophical answer: God's time is not man's time. God's slowness or swiftness is not to be measured on any human scale, but this much is certain: *The day of the Lord* will *come!* (v. 10.)

An entirely different answer, one that has had tremendous repercussions in history, was this: we, the Christian Church are the Realm of God (He *has . . . made us a kingdom, priests . . .*" Revelation 1:6; probably also Matthew 16:18, 19). In that Realm the promise of the Reign of God is fulfiled—or has the possibility of yet being fulfiled.

Each of these answers has an apologetic tendency: to avoid the painful conclusion that Jesus' expectations were not literally fulfilled. Nevertheless, in each of these answers the original insistence of Jesus is, or can be, preserved. The Reign of God, if it is to be salvation and not doom, is inseparably bound up with doing the will of God. Only he who will pray with his whole being (hands, feet, will, life), *Thy will be done on earth,* has the inner right to pray, *Thy kingdom come!*

We Are Evangelists

By J. LEMUEL JOHNSON

Full-time evangelism organized on a person-to-person basis is the plan of Main Street Methodist Church, New Albany, Ind. The pastor describes and evaluates in this article the methods used by his church.

OUR CHURCH program in evangelism calls for mass and personal evangelistic methods. I find that working these together brings results. I believe and preach the doctrines set forth in the Methodist Articles of Religion, for I believe they are biblical, and especially those set forth in paragraphs 65, 67, 69, and 86 of the *Discipline*. I believe the greatest handicap in the world roots in sin, and I preach that Christ is mighty to save.

We have two revivals each year; however, we do not expect the revival to come just in special services. I preach for a verdict at every service in the year, and never close without an invitation to discipleship. We have seekers at the altar at 50 per cent of the morning worship services and 80 per cent of the evening services.

Two months before our special services we pray daily for the leadership. When the services are being held, I call during the day and prior to each evening service on those unchurched persons who, I feel, have a need of Christ, and many are converted before coming to the service.

Last November we held an eighteen-day revival, and after the first night, the sanctuary was filled to capacity every evening, and chairs were used in every service following. We always engage a pastor as evangelist since we have the best revival with this kind of leader.

Our prayer meeting is also an evangelistic service, and we have an average of one hundred and fifty persons, many of whom come to the altar. We sponsor a Saturday night evangelistic service which is called "The Hour of Power." This service is interdenominational and we have the best available speakers from various faiths. A special effort is made to enlist the interest of the youth in our community and invite them to participate in special music.

As the pastor I follow up—at least twice monthly—the families and individuals I am seeking to win for Christ. In my early ministry I talked the church and Sunday school to people, but now I talk about Christ and their immortal souls. I have found that when persons give their hearts to Him, they will be in church and Sunday school.

This method is also used by our visitation committee with good results. Some of the leading men in our community have committed themselves in the past year to Christ and his Church. Our Sunday school has doubled in attendance, and our church attendance has increased until our sanctuary, which will seat approximately 350, is filled at each service. This year we will be using our new Sunday-school annex.

Our Visitation and Evangelism Committee consists of sixteen persons who receive cards on prospective members and indifferent members. Our first concern is to rehabilitate the backsliders.

At the beginning of my second year we divided our membership into seventy groups of ten persons each, with a leader for each group. In addition, we have ten captains, each of whom is responsible for seven group leaders and their work. Our program calls for the contact of each person on the list during a two-month period by personal visitation and in some cases by telephone. This is to be done oftener in case of an illness or a special need.

Each captain is to contact his seven group leaders during this two-month period. Active members, attending regularly all services, can be contacted at the church; others are visited in their homes. We distribute 500 copies of the *Upper Room*, and the seventy group leaders are responsible for seeing that each member or family is supplied with a copy.

The Visitation and Evangelism Committee visits all newcomers in the community or guests who have attended church. We also follow up parents of children attending Sunday school. As the pastor I contact during the following week any person who has knelt at the altar or anyone who has made a new decision for Christ.

The congregation is invited to join in prayer daily at 10 A.M. for the church leadership and those in need. Prior to each Sunday morning worship service, the official board and workers in the Sunday school meet for a brief prayer period with the pastor before entering the sanctuary. We urge the members to read the Bible.

As a result of preaching tithing, our total offerings have doubled in the past two years. I have found that where there is evangelistic passion and missionary spirit, the finances will take care of themselves.

Prior to receiving anyone on confession of faith or by transfer from another denomination, it is necessary for one to take a course of instruction in Christian living. We use various manuals as suggested for adults, or children, and of course we have separate classes for the different age groups. In these classes we cover the Christian Church, Christian Faith, and also the Articles of Religion.

Planning to Build?

By DONALD H. JAMES

A building program conceived in terms of what the congregation wanted and what it could afford rescued from apparent failure the project of the Methodist Church, Titonka, Iowa. Here the pastor offers a frank appraisal of the methods, problems—and adventure—connected with the enterprise.

IS THERE an undercurrent of sentiment in your church for a building program, and you are not just sure what to do about it? A wave of enthusiasm has been sweeping the country for new church construction and extensive remodeling projects, and as a result of all this, the church that is planning to build will be in an increasingly better position to profit from the mistakes of some of us who have already started.

At Titonka we are beginning to look upon our building program as a "most wonderful opportunity." While a blizzard is raging across the countryside at the time of this writing, we are able to reflect somewhat leisurely upon the "ups and downs" of our experiences to date. At times the outlook has been dark, but now we wonder why we were so discouraged and inclined to worry. A good measure of faith, as well as a better understanding of the building experiences of other churches, would have remedied most of the difficult situations. Many mistakes, especially on the part of the pastor, were made, but in spite of them our building committee reports that about 80 per cent of the total amount needed already has been subscribed, mostly in the form of cash.

Our chief regret has been the lack of a general understanding or philosophy of church building. We have been saturated with schemes, but not understanding. We have had campaigns, canvasses by mail, building fund envelopes, coin banks, a "Building Fund Sunday," bombardment of publicity, sermons on the subject, and even an auction of cattle, cars, corn, and furniture. We have had open meetings, planning meetings, committee meetings, and study groups, in abundance. We have had methods, but no one to tell us what we wanted most to know—how human nature can resist so successfully all appeals for money or co-operation except one, namely, the appeal that one neighbor can make to another when, well informed of the issues at stake, he proceeds to discuss with the utmost frankness all of the questions that arise.

A year ago some would have called our building program a failure. In the fall of 1948 agricultural income was good, but the cash and pledges received for the new church amounted to hardly more than a dribble. Largely through the results of two previous fall campaigns the total amount subscribed for the fund was about $30,000, one-third of the amount desired, but by December, 1948, we had achieved a perfect stalemate as far as campaigns were concerned. At the height of this standstill, early in January a mass meeting was called out of sheer desperation. As I recall less than half the members of the building committee of that time were present. Discussion centered upon the failure of our building program. The discussion was prompted by the insinuating question, "What program?"

The apparent stalemate was broken with a practical question. Why not build what we could afford? We *could* build a basement or ground floor for our anticipated structure without going into debt. We *could* build a fair-sized structure out of concrete blocks or other cheaper materials for less than $40,000; we had already observed successful efforts in this regard elsewhere. Or we *could* build a beautiful ground floor sanctuary for the same amount, adding overflow space and church school facilities at a later date, using our old, inadequate building as the educational social unit in the meantime. Or we *could* build an educational unit now, having faith that we could some day afford a new sanctuary. In fact, there was much that we could do, provided we were willing to abandon our false pride and resort to a practical expediency.

A realistic facing of the alternatives brought about a threefold outcome. First, we said farewell to all "ready-made building programs," and prevented the possibility of any high pressure schemes or whirlwind campaigns. Second, we indicated our willingness to take the entire constituency into our confidence, withholding no secrets, and letting the contributors decide what kind and how much of a church we could afford to build. Third, interest soared, and a financial response was forthcoming as soon as it became evident that the ultimate decision would not rest with the official board, or the trustees, or the pastor, or the building committee, or the district superintendent, or with anyone else other than the contributors themselves. Before the meeting the highest subscription was about $1,700. As soon as the meeting was over, two pledges were boosted, and within a few days we had one subscription for $5,000, one for $4,000, and one for $3,500.

Our building program would have met with more success if we had continued in this new direction, but sometimes a pastor talks too much, and

the one assigned to Titonka was no exception. A good counselor will listen more than he talks, and that seems to be the minister's part in the building program, anyway. If he wants to direct the whole procedure, people will regard the undertaking as the minister's project, and the entire congregation will have a convenient scapegoat to take the blame for every mistake or failure. Some congregations may desire a scapegoat, but they have far greater need for a counselor who refuses to take sides concerning the choice of architect, contractor, or in regard to many other debatable factors that can easily split a church into factions instead of unifying it in its glorious undertaking.

During recent months everything discussed at the meetings has been shared with the pastor well in advance. If any of the pastor's suggestions do not catch fire during these intimate conversations with members of the building committees, they are not worthy of attention at a meeting. And if any of his suggestions do happen to set fire to the thoughts of anyone, it is best that the pastor's part in the procedure be overlooked or forgotten. The wise pastor will see that his laymen receive as much as possible of this credit now.

If the minister is a good counselor to his men, there is no particular reason why he should be a member of any building committee. But there is every reason for selecting men for the committees with the greatest possible care. Much can be said in favor of an open election, but this can turn into a "popularity contest." In our own situation a nominating committee, consisting of the whole official board, began the selective process. The leaders who were nominated consulted with each other, and then made additional choices. One of the first men suggested preferred not to serve because of other responsibilities, so he recommended a man to take his place. This arrangement proved satisfactory to everyone concerned. Six members of a building construction committee and six members of a building finance committee were approved by a nearly unanimous congregational vote.

Several questions arise concerning building committees. What are the specific duties in the event of more than one committee? What are the powers and limitations of the building committee or committees in regard to the official board, the trustees, the congregation and/or membership, and to the denominational bodies and supervisors? How long are the committee members to serve, and what provision is made, if necessary, for their successors?

After a trial-and-error experience, we have come to the conclusion that a dual system of building leadership can prove highly satisfactory, although we regret that some of the questions just mentioned were not settled at the time our deciding vote was taken. We did not settle the length of time the committees were to serve, and as we entered a new conference year without the new church under actual construction, there developed an uneasiness among members of the committees as to whether they should continue in office or not. The eventual outcome was highly in favor of the committees, and the only change that took place was the addition of a new member to the building finance committee, giving that committee seven members instead of six.

The Building Plans and Construction Committee, having developed plans in co-operation with every organization in the church, is now charged with the responsibility of securing the contractor, and beginning actual construction just as soon as weather and other arrangements permit. This committee will continue to supervise the construction as long as the building finance group can provide the cash. If or when the bank account is empty, the entire membership and constituency will have a voice in the next step. In the meantime the Building Finance Committee will be busy making every effort to see that the actual cash in the bank is not depleted so that the new church can be finally dedicated debt-free.

Perhaps our people are overanxious to build a debt-free church. Perhaps the goal cannot be reached, and there will have to be a temporary compromise. At any rate, the pay-as-you-go basis looms emphatically in the minds of our committees and contributors. The people want their church to be a "going concern," financially and otherwise.

In this section of the country there is a literal boom in church construction, partly because of the prosperity of farmers in recent years, and partly because of the inadequacy of poorly constructed or small buildings inherited from Iowa's pioneer days. Most of the new churches are being constructed of durable materials, and they will be beautiful landmarks.

Probably the chief difference in the buildings is in regard to church school facilities. Some of the new churches are largely glorified sanctuaries with a suitable basement underneath. But an increasing number of the new buildings have a number of extra rooms for educational and social facilities. Our own plan provides for fourteen church school rooms: a chapel, pastor's office, and various other rooms; thus following the newer trend in church architecture. The plan itself is readily acceptable, but the financial burden will be much heavier than for the older style. Savings can be made through low side wall construction, and through more length and breadth instead of excessive height. But even after all of these savings have been arranged, the cost will still be great.

Probably no happening in the life of a church will put a greater stress on the relations of pastor to his people than an ambitious building program, especially when it involves terrific financial strain. When people are solicited for high subscriptions there will be flimsy alibis and threadbare excuses in abundance, while minor faults in the committee members, pastor, or program may be exaggerated to scandalous proportions. The cost of a building program may be terrific, but that is one of the reasons why the new church is always worth so much to everyone concerned.

So He Wants to Be a Preacher

By HOWARD W. WEST

Through the work of the Commission on Christian Vocations (Central Kansas Conference), young men and women are oriented as well as recruited for full-time service. Thus, before one begins service, the nature of the job to which he aspires can be clarified. The author is the pastor of the Methodist Church, Rozel, Kan.

A NUMBER of years ago when I first decided to enter the ministry of the church, I was in a boat at sea without wind or sail or rudder. The only thing I had in common with the boat was the ballast, which was my personal experience of Christ calling me into his ministry. I had no particular background of speaking experience; knew little as to how to acquire it. The thing I lacked most of all was the guidance of experienced men in the field who could have shown me how to set my sail, to devise some method of power, and to steer my life toward the purpose to which I had been called.

All I knew of the ministry was what I was able to observe in the lives of those who pastored the people in the little communities where I had lived: ministers severely criticized, ministers put on pedestals, the "preacher's ornery kid," the "do-nothing" preacher, and on and on. All I saw was what was shown me through the eyes and minds of laymen.

Nothing was revealed to me of the minister's idea of what his life was and what it meant to him. I received no impression of the feeling of intense joy he got out of sharing others' joys and sorrows; or of doing good to those who are in need of good deeds; or of leading people into a worship experience.

When I began my pre-theological training, I made two promises. The first was that on every charge I served I would select and counsel with youth who showed sings of promise for a vocation in the church. It is important not only to present the needs of the church and the call of God for church leadership to some, but also to encourage others to give good lay leadership to the local church. The second, that after helping youths toward life commitment to Christian service, I would encourage the home church to invest in their training.

While in college I had the privilege of speaking with a president of one of our seminaries, and I asked him: "Has a minister the right to select possible candidates for the ministry and discuss with them the possibility of their giving their lives to the church and open to them avenues of service that they may have overlooked?"

"I certainly think a minister should exercise such a right," he replied. "We have men preparing for the ministry today who should not be in the ministry because of certain traits, characteristics, and habits. All who enter the ministry must begin on the local church level, as every minister knows. Here is where the actual screening must take place, rather than in seminary as was the case only last week with one of my students. I had to call him in and tell him he was being dismissed because all signs and indications pointed to the fact that the odds were heavily against his making a successful minister, and that if he stayed in the profession, his disappointment might be even greater than this news of his dismissal."

Thanks to the Commission on Christian Vocations, however, these aforementioned things are less likely to happen. Under the auspices of this conference commission, recruitment for full-time service in the Central Kansas Conference is going forward. The needs of the Church and the call of God for full-time Christian workers have been the major emphases throughout this conference's camping and institute program carried on through the summer agencies. Also, special Christian vocation institutes are to be held on church college campuses and through Wesley Foundation groups. In each district there is an active committee which is charged with the responsibility of presenting the churches' needs to youth. Wherever possible, these committees work with superintendents of schools where vocational guidance clinics are held, bringing the challenge of the church to secular institutions.

For girls and young women, the W.S.C.S sponsors a Christian Service Seminar in the fall at which time girls interested in a vocation within the church sit together to consider the fields of service for women. The various demands and requirements of a church-related vocation are presented. These girls are carefully counseled and recommended by their pastor to find their interest before they are permitted to attend. This tends to keep the spiritual atmosphere of the seminar at a high level.

Each year an Older Boys Conference is held during Christmas vacation. Boys—seniors in high school and up—having been recommended by their pastors, receive an invitation from the commission to attend. During this conference a brief, composite picture of the ministry is presented to them by experienced pastors who present the various phases of the minister's life and work. This is greatly needed if a young man is to go into the ministry with his eyes open as well as his mind and heart—open to what should be done and what he can do.

Yes, thanks to the commission the privilege is granted to others that to me and many who have gone before was denied. I have no quarrels, no arguments, only a few regrets. I have learned much in the school of experience, but the knocks have been many. I only wish I had had the privilege that is now granted to these young persons. Then, perhaps I could say, "They told us there'd be tough days and experiences like these." Perhaps they would have been met more intelligently or avoided altogether.

Memories on Wire

By BALLINGTON DUNCAN BOSS

The director of Protestant services at New Jersey Institution for Mentally Retarded Girls indicates some ways the wire recorder can be used in the church's ministry.

"I'm thankul for all the blessings of the past year—my home, my children, my husband . . ."

We were listening to the voice of Phyllis, the young wife of a minister friend of ours, but she was not in the room or anywhere near us. As a matter of fact she and her husband, a thousand miles away at the time, were unaware that we were remembering what they had said months before.

How was it done? By means of a slim steel wire, 1/4000 of an inch in diameter, about the thickness of a human hair. I had taken our portable wire recorder over to their house on Thanksgiving Day so that we could record what we had considered blessings from God during the year. As my wife and I sat in our living room on a warm July afternoon, we were carried back over the wire of memory to that pleasant day we had spent with our friends. Their voices, along with the voices of their children, were as clear and distinct as if they were right in the same room with us. We forgot about the machine on the table and the fact that these voices were coming to us through a loudspeaker by means of a magnetic recording head, through which the thin steel wire passed on its way from one spool to another at the rate of 174 feet per minute. Incredible, isn't it?

This personal experience is but one of the many ways in which the wire recorder is being used today. Developed during the war by the Army so that actual battle conditions could be recorded and studied, the talking wire has been added to the expanding program of active churches in their efforts to spread the gospel of peace through the most scientific and modern methods, along with the motion picture projector, television, and radio. Ministers and lay leaders are discovering that the wire recorder can be a very practical assistant.

It is wonderful for home, office, business, and especially for church work. One minister records his entire Sunday morning service—everything from the organ prelude to the benediction—and then during the week, when he calls on the various shut-in members of his parish, he takes along the portable machine and plays back the complete Sunday morning service. Although they can not leave their homes to come to church, through this wire of memory the church comes to them. Thus shut-ins need never miss a church service.

A clergyman in Brooklyn, New York, had trouble convincing the members of his congregation that it was worth-while to support a mission program on an Indian reservation about two thousand miles away. Then he thought about using the wire recorder. Having one in the church which he used every Sunday, he convinced some skeptical members that it would be a good idea to purchase another machine for the missionary field. Then, along with the wire recorder, the minister sent a letter to the missionary suggesting that they exchange recorded programs. The first exchange of wires did more to prove the value of the missionary endeavor on the Indian reservation than hours of pleading from the pulpit. The missionary budget was increased twofold. One member who had been hostile to the project said to the minister, "You've convinced me. From the moment I heard the actual sounds of the work on the field, the testimonies of the Indians, I felt an urge to double my contribution."

A choir director used a wire-recording machine every week to train his choir for the Sunday services. He records the Sunday morning anthem as the choir is rehearsing it; then he plays it back and the choir listens to it. Mistakes are corrected, pronunciation is improved, expression is developed. After using the machine for about two months, the choir improved its work considerably.

A young people's leader who was interested in new ideas for her group purchased a wire recorder to use with a number of illustrated talks she had prepared. The program took about an hour, and as the pictures were flashed on the screen, the recorded commentary explaining the pictures, and the instrumental and voice interludes between the scenes, unwound without any interruption. Those who were looking at the pictures in the dark room did not notice that the voice interpreting the scenes and the voices singing the hymns had been recorded days before. This was foolproof because the commentary and the choir performance were timed to the right second.

As the wire—the same wire—can be used over and over again, many pastors are finding the wire recorder an inexpensive dictating machine. I know of one pastor who is able to save hours each day by dictating his correspondence on the wire early in the morning. While he is out visiting shut-ins, his young daughter types out the letters. Several pastors tell me that now that they are using wire-recording machines, they find them excellent for board meetings, planning sessions, and conferences. "You just switch on the machine," said one, "and go on with your meeting. When it is over, you have an accurate record of just what was said."

Thus, a modern miracle—a thin wire, no thicker than a human hair, that faithfully reproduces sounds—is finding a way to be used in the service of the Master.

(A tape recorder, serving purposes similar to the machine described in this article, is available through The Methodist Publishing House. For the catalog describing the tape recorder, write to the House serving your territory.—Ed.)

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

A "Music Pew"

First Methodist Church, Los Angeles, installed a Music Pew in connection with its Centennial Prayer Chapel, which was dedicated September 25, 1949. Pastor J. Richard Sneed announced on Christmas Day, three months after its installation, that it was being used weekly by hundreds of worshipers at Los Angeles' busy downtown corner at Eighth and Hope Streets where the chapel is open fourteen hours every day.

Letters come from all parts of the United States inquiring about the mechanics of the Music Pew. "It is simply a juke box given a college education," is Sneed's answer. "After 100 years of Methodism here in southern California we felt that more than eye-aids could be utilized to inspire worshipers coming into our new prayer chapel. Every day during the week an increasing number of persons came to seek brief communion with God; and we felt that a musical recorder located where the worshiper could select music was as important as the cross, candles, prayer book, pews, and other accessories."

A Los Angeles juke box distributor was contacted, and from him the church bought a twenty-selection recorder for $237. The coin feature is eliminated so that the worshiper can press any button at will and hear his selection softly played. The juke box itself is out of sight in a hallway; only the speaker and selector buttons with the hymn titles making up the Music Pew are visible in the chapel.

Any standard phonograph record can be used on this recorder. While the selections are varied to include Christmas and other seasonal music, four general varieties are always available in the twenty selections. One range of choices includes selected scripture readings, another organ solos, another vocal solos and quartets, and yet another choruses.

"The wide variety of people who worship in the chapel daily make their individual choices, and it is not possible to tell which are the favorite hymns of the greatest number," says the minister. " 'The Lord's Prayer' sung by John Charles Thomas is one of the most frequently heard. Also 'The Church's One Foundation' and 'Bless This House' are chosen by many to bring inspiration into the midst of the busy lives of the people who worship here."

A six-page folder is available at the door of the prayer chapel setting forth suggestions on "How to Meditate Effectively," "How to Use The Book of Worship," and "How to Use the Music Pew." (Copies of this folder will be sent to any pastors or church officials interested. They may be obtained by writing First Methodist Church, 813 South Hope Street, Los Angeles 14, Calif.)

Preparatory Classes

There are nearly always some young people ready for preparatory training classes prior to entering into full membership of the church. The station pastor has no difficulty in holding these classes once a week until the allotted number of study periods have been held. The rural charge, however, with two, three, or four churches, presents a different problem. The pastor of a circuit seldom returns to the same church week after week for Sunday school, and the demands of the entire charge are so strong that he has difficulty scheduling an evening school.

This summer I had my preparatory training class during Vacation Church School. There were eight young people in the class. The former pastor had given them two or three periods, but the class had finally been dropped due to the pressure of duties on the entire parish. While the other children met in their classes to study the lessons set up for them, I met this preparatory group out under the trees on the lawn.

This was a successful preparatory class, for we had a sequence of study that was not interrupted. For ten days, after they had had their handicraft hour and a rest and play period, we met to study the Bible, the doctrines and rules of the church, and all those things which go to make up a training class for preparatory members. This series of lessons was so successful that five of the eight youth made definite decisions for Christ.

For the rural charge, I can think of no better time to teach a preparatory training class than during Vacation Church School.—***Paul K. McAfee.***

(*Pastor, the Methodist Church, Michigantown, Ind.*)

Hobbies for Ministers

"EVERYONE should ride a hobby horse." Such is the statement introducing the subject of hobbies in a recreational manual. "Everyone" includes ministers.

Most of the rules apply to ministers: for instance, the one which says, "The hobby must by all means be a complete change from the regular routine of the week's work." No one should have to read a book to discover what hobbies other men have chosen so he can get an idea. Hobbies ought to develop from the one thing a person likes to do best when he does not have to do something else. If the hobby can be helpful to the church or to others, so much the better.

My hobby is wholly satisfying to me and at the same time of value to the church I serve. When Monday morning comes and there is not a meeting to attend, I don old clothes (with emphasis on the word "old"), take my tool chest in hand, and go to the church for two or three hours of repair work on light fixtures, windows, furniture, or mechanical equipment. Over a period of a few years the savings to the church have been significant, and I have had much satisfaction in seeing the plant kept in tip-top shape.—***Elmer L. Harvey.***

(*Pastor, Wall Street Methodist Church, Jeffersonville, Ind.*)

WHITSUNTIDE PREACHING--II

This calendar presents one Methodist minister's ideas for worship and preaching during Whitsuntide. Part I of the calendar appeared in the May issue, page 23.

Independence Day

July 4. On July 4, or on the Sunday before, an opportunity is presented to discuss Christian citizenship under some such topic as "What Is the American Way?" *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage* (Psalm 16:6) is a text with a challenge to exalt the abiding values in the national heritage, and to show the crucial importance of their preservation in a world looking to America for leadership. Surely America's citizenship must be Christian to be true to her heritage or to be adequate for world leadership in combating the communistic threat.

The Works of Faith

July 9, Sixth Sunday after Pentecost. Zechariah 8:3-5; Matthew 7:21-27. The ethics of the kingdom must find application in daily conduct. Mere lip-service invites disaster. Such is the lesson of the two houses (Matthew 7:21-27). The attitude of love wrought in us by the Spirit becomes fatal fanaticism or hypocritical sentimentalism if it is not validated in positively helpful acts of service and kindness. Faith, no matter how intellectually profound or emotionally satisfying, without works is dead! The Scylla of otherworldly individualism and the Charybdis of blind humanitarianism must be avoided with like determination. The house of character built on the sands of mere "Lord, Lord" profession is doomed; the solid rock of a life consistent with the Christlike spirit is the only enduring foundation for a life in God's kingdom. The Christian must be *and* do; to be *good* means to be *good for something.* Emerson speaks across the years: "What you do speaks so loudly I can't hear what you say." *Inasmuch as ye did it unto one of the least of these . . . ye did it unto me.*

Confidence and Struggle

July 16, Seventh Sunday after Pentecost. Philippians 4:8-9; Luke 2:40-51. *Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things.* What a text for a sermon on the eternity of spiritual values! Truth, honesty, justice, holiness, beauty, honor—these are the "things" that truly remain to make life thrilling, abundant, and worth-while. They make up the abundant life for which Jesus came; they describe a personality with depth of soul and inner resources able to cope with any crisis. Paul himself is a noble example: in the shadow of the executioner's sword he is holding on with confidence to these invisible things that are eternal; and secure in his faith, he asks his disciples to follow his example as he follows that of his Master.

For an evening sermon Luke 2:40-51 suggests a topic such as "Jesus Was a Human Being," or "How Jesus Grew." The important values of a Christ who grew as a normal child and developed in body, mind (wisdom), and religious understanding in normal human relationships must not be surrendered. The Christ of faith must not bury the faith of history! Our only hope of understanding a divine Christ is through human knowledge of a human Jesus. Chester Warren Quimby's *Jesus as They Remembered Him* (Abingdon-Cokesbury Press) gives important help in making the point that Jesus is an abiding Example, Teacher, Inspiration, and Redeemer because he lived and struggled as his humblest followers must—with the help of the Spirit of God, without which his life must have ended in failure as that of every human surely must in its struggle with sin and death.

Man's Total Response

July 23, Eighth Sunday after Pentecost. James 1:5, 17, 22-25; Matthew 6:26-30. Few periods in history have been so filled with fears and anxieties as the present. Despite the relative prosperity and power our nation enjoys, we tremble for the future with its threats of atomic war, the rising tide of communism; and mental breakdown has become a major health problem. Jesus tells us where the root of the trouble is: we are dividing loyalty between God and mammon, between the Almighty and the "almighty dollar," between physical and spiritual security. When we seek the righteousness of God and his Kingdom, physical security falls into its proper, secondary place. A sermon on true security (using Matthew 6:26-30) can point out the futility of greed, the deceitfulness of riches in a world "where wealth increases and men decay," and thus bring men to a clearer concept of the lasting spiritual values of the kingdom. God still gives riches to his children in abundance if they truly seek him, but they are not delivered in the form of cash! They do bring the peace of mind and soul so desperately sought today, and a deliverance from the useless worry that is the denial of a vital faith.

An evening meditation on "Christ, the Mirror of the Soul," is suggested by the text from James 1:22-25. Suppose our glass mirrors did show us just how we appear to God? Is not Jesus just such a "mirror" that we "pass" every Sunday? Oscar Wilde's story of the picture of Dorian Gray, a portrait which progressively recorded the marks of Dorian's sins until his death, is an excellent illustration. Through constant prayers and the reading of Christ's life and his teachings, we, too, can see plainly the marks of our sins, thus opening the way for repentance and cleansing.

Church Co-operation

July 30, Ninth Sunday after Pentecost. I Corinthians 12:14-27; Luke 12:15, 22, 23, 29-34. Paul experienced considerable difficulty in keeping the early church assemblies "decent and in order." His main problem: spontaneous outbursts of converts who claimed special "gifts of the Spirit," such as "speaking in tongues," miracle-working, and prophesying. A serious problem was the bedlam produced when several "tongue-speakers" sounded off at once. Paul warned that the effect on non-Christians would be that of insane babbling; he hinted that the strangers would have a point! Moreover, a type of spiritual pride, the more offensive because loud and garrulous, characterized some of the speakers in tongues and others spiritually "gifted."

Paul warns that a Christian congregation is like a body whose parts must work together, even as hands, feet, nose, and eyes co-operate and are co-ordinated, each respecting the value and function of the other. Prophets, teachers, healers, interpreters—all are needed in the church; but they must work as a team united in mutual respect and co-operation by the same Holy Spirit. Was teamwork ever more needed in the Christian Church from the humblest grass-roots levels to the ecumenical movement of world-wide Christianity? What about a sermon on the church as God's team, captained by Christ, united by his living Spirit, with every man willing to "carry the ball" or "play in the line" as needed, without envy or self-pity? Football furnishes a thrilling analogy, as does any sport where teamwork counts and where victory depends on good leadership and good "followership."

For the evening program the text from Luke suggests a talk on the Christian attitude toward wealth. The Rich Fool of Luke 12 illustrates the futility of laying up treasures on earth, of trying to nourish a soul on material goods. Material wealth has its place, to be sure. It is not rightly the all-consuming *end* the Rich Fool makes it; for its end for him was and always must be death, if selfishly sought. "You Can't Take It With You" was a good picture; is it not a good sermon topic as well? Wealth is properly a means—not an end—but a powerful means for good where used for good!

We Need Vision

August 6, Tenth Sunday after Pentecost. Joel 2:21-29; Mark 6:30-43. The hope of a better day lies in the power of youth to see new visions, the visions without which the people perish, and in the courage of divinely sent prophets to point a better way. Joel and Peter (Acts 2:16-18) agree that the Spirit enables men to do these things. Paul demonstrated the power of a "heavenly vision" to change the world. The Spirit of God has inspired men from the days of Abraham and guided them to a better way. A helpful sermon might lift up some of the Bible visions that changed things: consider Abraham, Moses, Isaiah, and Paul! The minister's task is to call others to live up to their noblest visions, even as he seeks by example and precept to receive and follow the Spirit's illumination and guidance. Let us challenge youth to dream, adults to obey their highest visions, Christians to follow the Spirit's guidance in demonstration and prophetic declaration of a living gospel ever new. "Keep those dreams" is a note needed in a despairing world.

For the evening the text on feeding the five thousand (Mark 6:30-43) is an excellent start for a sermon on sharing. The miracle *can* show Christ's divine power used for men's needs (thus revealing the Almighty God's love and pity). It also teaches that men who share generously always have enough to spare. Is this not a cue to the most effective method of preventing world-wide suffering and war? Men and women show remarkable capacity to unite in unselfishly meeting desperate need, deep suffering, or great disaster.

Balanced Religion

August 13, Eleventh Sunday after Pentecost. I Thessalonians 5:16-24; Mark 1:29-39. The *Abingdon Commentary* offers this on I Thessalonians 5:19-22: "While the ecstatic gifts of the Spirit and prophesyings are to be given legitimate range and not despised, they are to be tested by their fruits." A helpful sermon might well discuss the place of emotion, inspiration, vision, and revelation in religious experience. Fanaticism threatens when emotion runs wild; spiritual death by freezing soon overtakes dry intellectualism (or crass legalism) without the emotional dynamics of faith. Can we keep enthusiasm in religion without the bigotry and emotional sensationalism so often associated with the "old-time religion"? Can we not worship God with our minds, yet keep a determined loyalty and a warm mystical experience? Jesus did it. The more we study his life the more amazing becomes his richly balanced religious experience in mind and heart.

For the evening sermon (using Mark 1:29-39) what about a clear statement that Jesus came primarily to *preach* and not as a miracle-worker or healer? "For this *cause* I came," he said, that is, as herald of the "good news of God." The church is not primarily an eleemosynary institution, as some think—it is the body of Christ in the world carrying on his work of spiritual redemption. The gospel of Jesus is not "salvation by sociology." "Soup and soap" are important but secondary interests. Seek first the Kingdom, not physical comfort!

Light and Life

August 20, Twelfth Sunday after Pentecost. Ephesians 5:1-14; Matthew 5:13-16, 20. From the lectionary readings two verses unite to give a fine text on the Christian as the light of the world (Matthew 5:16; Ephesians 5:8). Many thoughts gather about this figure: light gives life, reveals truth and error, guides, and even brings beauty because of its relation to color. The Christian reveals Christ. Many will never see him except as his followers incarnate his spirit. "The saints are where the light comes through," a boy said of cathedral windows in a familiar illustration. The light of the sun does more—it brings warmth, another helpful suggestion. The widest range of meaning is hidden under the analogy of Christians and light; for they must guide men to a better life here and to eternal life hereafter.

For the evening sermon, why not conclude the Whitsuntide series on Christians as the salt of the earth? They do give zest to life; they certainly preserve what is best. Sodom went down because there were not found ten good men. Somehow a little salt of genuine goodness can keep a whole community or nation decent. The life of Jesus was redemptive, but it was also shot through with zestful enthusiasm and heroic inspiration. Let us challenge Christians everywhere to purge away the insipid flatness of halfhearted piety, and to inject into Christian living the flavor of high adventure in love and service to all mankind, for Christ's sake!

preview of methodism

LEADERSHIP SCHOOLS SET

Three jurisdictional leadership schools have been scheduled for 1950. Because of limited facilities quotas have been assigned to each annual conference. Persons interested in attending should communicate with their conference Executive Secretary, who is in charge of registrations for his conference. The meetings set are as follows:

July 6-13—Central Jurisdictional Leadership School, Gulfside Assembly, Waveland, Miss.

July 17-28—South Central Jurisdictional Leadership School, Mount Sequoyah, Fayetteville, Ark.

July 31-Aug. 11—*First term,* Southeastern Jurisdictional Leadership School, Lake Junaluska, N. C., for district superintendents, pastors, directors of Christian education, certified instructors; conference, district, and subdistrict leaders.

Aug 14-18—*Second term,* Southeastern Jurisdictional Leadership School, Lake Junaluska, N. C., primarily for local church workers.

EVANGELISM LEAFLETS

Tidings, for the Board of Evangelism, has announced a new plan for obtaining leaflets each month for distribution in churches. It is explained in a leaflet called "Tidings Tract-of-the-Month Club."

The Tract-of-the-Month selection for June is "Who Are You?" by W. E. Sangster of London, England. No tract will be issued for the months of July and August, but the Tract-of-the-Month Club will be resumed in September with publication of "Alone with God," prepared by the Department of Spiritual Life of the Board of Evangelism.

U.S.C. SUMMER COURSES

The School of Religion of the University of Southern California (Los Angeles, Calif.) is bringing to its summer session—June 6 to August 4—two specialists to teach courses for men entering the ministry or those desiring refresher courses.

L. Harold DeWolf, professor of Systematic Theology at Boston University School of Theology, is to serve as exchange professor at U.S.C. He will offer courses and a seminar in theological trends. He is author of *The Religious Revolt Against Reason,* published this year by Harper & Bros.

Special courses to prepare student work directors for Wesley Foundations and similar responsibilities will be presented by Herman N. Beimfohr, Southern California-Arizona Conference director of Wesley Foundations.

WORLD SERVICE LEAFLETS

A story of how the service of healing began in the market places of Mesopotamia and Egypt is told in a leaflet for the Fourth Sunday World Service emphasis in July.

This leaflet, entitled "Market Place Healing," has to do with the Board of Hospitals and Homes and is another of the regular pamphlets sent out by World Service Agencies.

"Organizing Methodist Men" is the title of the Fourth Sunday leaflet which is to be issued to pastors for circulation in the month of August.

Three interesting points treated are the need, the goal, and how it will be done. "Methodist men are a largely untapped reservoir of strength," says the text.

An objective of five thousand chartered units for this quadrennium is the goal set by the General Board of Lay Activities, the World Service Agency which is behind this movement.

Quantities are free to ministers for distribution to their church members on order from the Service Department, 740 Rush St., Chicago 11, Ill.

GUIDE FOR BOY SCOUTS

A devotional guide for Boy Scouts of Protestant faiths has been published recently by Abingdon-Cokesbury Press, a division of The Methodist Publishing House. It is entitled *With Jesus on the Scout Trail* and was written by Walter D. Cavert, a clergyman of Syracuse, N. Y.

The book, endorsed by the Boy Scouts of America is available through most book stores and the supply service of the Boy Scouts of America. It is priced at 25 cent a copy.

The Second National Scout Jamboree is scheduled to be held at Valley Forge, Pa., June 30 to July 6. More than 30,000 Boy Scouts, from every state and territory of the United States, are expected for the encampment.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

June 7-13—School of Missions and Christian Service of the Woman's Society, North Central Jurisdiction, Lake Forest College, Lake Forest, Ill.

June 10-17—North Central Regional Student Conference, Epworth Forest, Ind.

June 11—Methodist Student Day.

June 12-19—Great Plaines Regional Student Conference, Lake Poinsett, S. D.

June 12-28—Emory University School for Accepted Supply Pastors, James W. May, director.

June 13-19—Northeastern Regional Student Conference, Lake Casowasco, N. Y.

June 15-22—School of Missions and Christian Service of the Woman's Society, Northeastern Jurisdiction, Syracuse University, Syracuse, N. Y.

June 20-27—School of Missions and Christian Service of the Woman's Society, Gulfside, Waveland, Miss.

June 26-30—New York Pastors' School, Shelter Island, Long Island, N. Y. Dean, Barton Bovee.

June 26-30—Virginia Pastors' School, Randolph Macon College, Lynchburg, Va. Dean, R. M. White.

July 3—Independence Sunday.

July 4-14—South Central Jurisdiction W.S.C.S. School of Missions, Mt. Sequoyah, Fayetteville, Ark.

July 6-13—Central Jurisdiction Leadership School, Gulfside Assembly, Waveland, Miss.

July 10-13—South Central Jurisdiction 1950 Missionary Conference, Mt. Sequoyah, Fayetteville, Ark.

July 13-18—Christian Education Week, Lake Junaluska, N. C.

July 17-28—South Central Jurisdiction Leadership School, Mt. Sequoyah, Fayetteville, Ark.

July 21-29—Course in Day Camping, Green Lake, Wis. Interdenominational. For further information write Miss Lois Blankenship, 1703 Chestnut St., Philadelphia 3, Pa.

July 25—South Central Jurisdiction Board of Education meets, Mt. Sequoyah, Fayetteville, Ark.

July 25-27—Institute of Higher Education, Scarritt College, Nashville, Tenn.

July 31-Aug. 11—First term, Southeastern Jurisdiction Leadership School, Lake Junaluska, N. C.

Aug. 7-18—Religious Drama Workshop, Green Lake, Wis. Interdenominational. For further information write Miss Amy G. Loomis, 68 Ransom Ave., N.E., Grand Rapids 3, Mich.

Aug. 8-18—Young People's Leadership Conference, Mt. Sequoyah, Fayetteville, Ark.

Aug. 10-16—World Convention on Christian Education, Toronto, Canada.

Aug. 14-18—Second term, Southeastern Jurisdiction Leadership School.

What the 1949 Statistics Show

Information recently released shows, statistically speaking, where The Methodist Church has been going. The following report was compiled in the Statistical Office under the direction of Albert C. Hoover. A study of this information should help the church in making plans for the future.

Membership. In 1949 the total increase, active and inactive, over 1948 was 141,507 or 1.6 per cent. The increase of active membership was 1.2 per cent, while inactive membership increased 3.8 per cent.

As compared with the general population gain, the increase of active membership by jurisdictions was: Western, 61 per cent; Central, 63 per cent; Northeastern, 80 per cent; Southeastern, 100 per cent; North Central, 115 per cent.

The total population increase for 1940-1949 has been estimated at 13.9 per cent. Methodist active membership since 1940 increased 7.7 per cent, while inactive membership increased 44.5 per cent. Total membership increase for that period was 19.5 per cent.

The number received from preparatory membership and on profession of faith in 1949 by jurisdictions was: Central, 11,847; Northeastern, 61,691; Southeastern, 70,032; North Central, 76,569; South Central, 50,810; Western, 20,658; making a total of 291,607.

The first available report on those received on profession of faith for the three branches of Methodism which later united was made in 1931, when the total stood at 295,078.

Last year 18 episcopal areas showed a total gain over 1948 of 20,133 received from preparatory membership and on profession of faith, while 15 areas showed a loss of 11,662, making a net increase of 8,471. Those received from other denominations totaled 76,957, while those removed to other denominations numbered 49,235.

The number transferred from other Methodist churches or reinstated was 259,607, while those removed to other Methodist churches or dropped from rolls was 364,316, making a loss by transfer of 104,709. These figures raise questions as to what becomes of the above referred to increase. Incomplete and inaccurate reporting accounts for a part of the inconsistency.

According to 1949 reports, the number of charges receiving no members from preparatory membership or on profession of faith, listed according to size of the charges, was: with 50 members or less, 538; with 51 to 250 members, 1,717; with 251 to 700 members, 660; with 701 or more, 35. A closer study reveals that 50 per cent of the last group (as perhaps a large percentage of the others) failed to report on this item. The bulk of the charges not thus receiving new members belongs to those having less than 250 members.

Religious Education. In 1900 a number equal to 92 per cent of the church membership were enrolled in the Sunday school. From 1912 through 1924 there were more persons enrolled in the Sunday school than were members of the church. In 1949 the Sunday school membership (enrolment) was equal to only 58 per cent of the total church membership. A review of Sunday school enrolment (now called membership) is shown in the accompanying table at the bottom of this page.

Ministerial leadership. The following breakdown of the ministry shows the figures for 1900 and 1949 respectively. (Methodist Protestant totals not included for 1900): on trial (no figure)–1,588; effective, 17,523–16,542; retired 2,794–5,906; supernumerary, 1,013–219; total, 21,330–24,255; deceased 382–509; located, 315–131.

The following figures, showing amounts paid ministers in detached service, were taken from annual conference journals in which salaries of those under special appointment were given:

44 chaplains in armed forces were paid a total of $163,600.

41 executive secretaries, conference directors of religious education, and editors of religious educational materials were paid $193,162.

17 executive secretaries, superintendents of home and foreign missions boards were paid $85,920.

111 college presidents, professors, and administrators were paid $510,529.

5 Goodwill Industries executive secretaries were paid $20,550.

21 executive secretaries, superintendents, directors, and administrators of hospital boards and local hospitals were paid $100,300.

10 executive secretaries of evangelism and conference evangelists were paid $33,137.

5 editors of church papers were paid $25,700. 16 unclassified persons were paid $36,758.

Total contributions for ministerial support, including pastors, bishops, district superintendents, and conference claimants: In 1900 each member contributed an average of $5.95 for this cause; the highest point before the depression was reached in 1927, when an average of $6.40 was contributed; the low point was reached in 1935 at $4.58; in 1949 the average was $6.90.

Benevolences. In 1900, according to the law of averages, each member contributed 65 cents for all benevolences. In 1920, a period marked by the "Centenary of Missions," found each Methodist giving (or having given for him) $3.36. This was decreased to $1.03 in 1935. Just before unification the average was $1.39. During the Crusade, in 1945, the average was $5.33, and in 1949 it was $4.16.

But the highest point of per capita giving on record was back in 1867 when the "Centenary of Methodism" was observed. The average was $5.85, a figure never reached since.

In 1900 the three branches of The Methodist Church gave $2,753,858 for benevolences. In 1949 they gave $36,590,188, which indicates an increase of 1228.6 per cent. During the same period, total ministerial support increased 299 per cent; indebtedness 195.2 per cent; Sunday school membership 30 per cent; total membership 108 per cent; and population 104 per cent.

Year	M.E. (North)	M.E. (South)	M.Prot.	Total	
1900	2,823,613	948,310	144,745	3,916,668	
1923	4,363,429	2,190,331	178,062	6,731,922	(point of largest enrolment)
1930	4,100,311	2,074,644	174,970	6,349,925	
1939	3,441,306	2,044,552	180,000	5,665,758	(Just before unification)
1949				5,113,704*	

* Average attendance for 1949 was 2,871,061. The over-all church school membership (enrolment) was 5,807,959.

Pastors' Schools

July 3-7—*Arkansas.* Hendrix College, Conway, Ark.
July 3-7—*Peninsula.* Wesley Junior College, Dover, Del.
July 3-7—*Troy.* Green Mountain Junior College, Poultney, Vt.
July 5-8—*Michigamme.* Lake Michigamme, Mich.
July 6-22—*Duke* (Accepted Supplies). Duke University, Durham, N. C.
July 9-14—*Central Pennsylvania.* Lycoming College, Williamsport, Pa.
July 11-14—*Minnesota.* Hamline University, St. Paul, Minn.
July 17-21—*Illinois.* University of Illinois, Urbana, Ill.
July 17-21—*New Mexico.* Assembly Grounds, Sacramento, N. M.
July 17-Aug. 4—*Westminster.* Westminster Theological Seminary, Westminster, Md.
July 17-27—*Texas.* S. M. U., Dallas, Tex.
July 18-Aug. 17—*Texas.* (Accepted Supplies). S. M. U., Dallas, Tex.
July 24-29—*Alabama.* Huntingdon College, Montgomery, Ala.
July 24-29—*Southwestern.* Southwestern University, Georgetown, Tex.
July 31-Aug. 4—*Dakota.* Wesley College, Grand Forks, N. D.
July 31-Aug. 4—*Portland Area.* College of Puget Sound, Tacoma, Wash.

EVANGELISM WORK CAMPS PLANNED FOR YOUNG PERSONS

Clinical work camps of evangelism are being planned in training centers in eight states during July, August, and September, the Board of Evangelism has announced in *Shepherds* magazine.

These work camps are sponsored in co-operation with the National Conference of Methodist Youth and Student departments of the Board of Education.

Teams of Methodist young people are being organized to attend. Going out from the work camp training centers to the nearby territory, the young persons selected will participate in religious surveys, visitation of church members, evangelistic visitation, and preaching missions.

Pastors interested in recommending young persons for this summer service, or who desire to have a work camp fellowship team serve in their churches, should write to Howard Ellis, 1908 Grand Ave., Nashville 4, Tenn., for further information.

Work camps scheduled are as follows:

July 10-17—Birmingham, Alabama.
July 10-17—Toledo, Ohio.
July 16-22—Sioux City, Iowa.
July 24-31—Chicago, Illinois.
July 24-Aug. 2—Los Angeles, California.

Teaching Materials

Three new vacation texts are available this summer for use in Methodist vacation schools, all of them dealing with the life and teachings of Jesus. Kindergarten children have a new text entitled, *Stories About Jesus,* by Mary C. Brumley of Conway, Ark. *Jesus, the Friend* is the title of the text for primaries. It was written by Harriet Roorbach of Nashville, Tenn. Opal B. Croscy of Lubbock, Tex., is the author of the text for juniors, which is entitled, *We Would Follow Jesus.*

Intermediate campers will use a new booklet called *Camping Days,* and their leaders will have a manual entitled *Campers Around the World.* Both were prepared by Harold M. Patrick, teacher and camp leader of South Carolina.

Adults will find their studies during the summer months stimulating. Parents' materials in *The Christian Home* will deal with gambling in August and with Christian attitudes toward vocations in September. Learning for Life courses in *Adult Student* will deal with home, church, and state in education during July and with world government in August. The Adult Bible Course for the entire quarter will be centered on teachings of Jesus.

The first sound filmstrip produced by the Editorial Division is entitled "Where Are You Going?" and is designed for use by youth groups, primarily high-school age. It presents a challenge to creative Christian living. It was produced as a curriculum resource on the authorization of the Curriculum Committee by the Editorial Division and The Methodist Publishing House. J. Emerson Ford and Charles F. Haigh supervised the production. Narration is by Roy L. Smith.

The filmstrip (in color) and the records (78 r.p.m.) rent for $2.50 and sell for $10. Order from the Branch House serving you.

Music Workshop

The annual Workshop in Church Music, under the joint sponsorship of the Division of the Local Church and Scarritt College, will be conducted at Scarritt July 10-14. According to R. Glenn Massengale, professor of religious education at Scarritt and dean of the workshop, this fourth annual workshop will offer an unusual opportunity for choir directors, church school superintendents, organists, directors of religious education, and pastors to discover their interrelated responsibilities in the use of music in the life of the church.

The faculty of the Workshop will consist of Carl F. Mueller, composer and advisor on sacred choral music and director of choral music, New Jersey State Teachers College; J. Edward Moyer, professor of church music at Westminster Theological Seminary, and minister of music at Mount Vernon Place Methodist church, Baltimore; Mrs. Lina A. Rauschenberg, a lay worker in the primary department of the Peachtree Road Methodist Church, Atlanta, Ga., and a frequent contributor of material for children in church publications; Miss Emeline Crane of the youth department, and Richard G. Belcher of the leadership education department of the Division of the Local Church.

Registration, tuition fees, board and room for the entire period of the workshop is $30. Inquiries for further information should be sent to R. Glenn Massengale, Scarritt College, Nashville 4, Tenn.

Peace Conference

The Commission on World Peace has scheduled a training and planning conference for peace leaders in the Northcentral part of the United States to be held from June 12-16 at Northwestern University, Evanston, Illinois. The conference will bring together members of Annual Conference Committees on World Peace, leaders of lay, youth, and women's groups, and young people preparing for service on World Peace Fellowship Teams during the summer months.

Leadership will include members of the Commission staff and representatives of the United Nations and the United States Department of State. Those attending will consider the development of effective peace programs on the local church and annual conference levels and in the field of summer work with young people.

The cost for room and board for the period of the Conference, Monday evening through Friday noon, will be $17.00, and the registration fee will be $3.00 additional. Annual conference and local Committees on World Peace, woman's societies, youth fellowships, lay groups and student organizations in the Northcentral region are urged to select representatives and assist them financially in attending this special conference. For further information and registration, write to the Methodist Commission on World Peace, 740 Rush Street, Chicago 11, Illinois.

QUICK SUMMARY

H. Hugh Snider • *Excelsior Springs, Mo.*

Why take up three precious pages for such folderol as "It's Fun to Be a Preacher" [March, p. 19]?

Your February issue was very good. The March number is poor.

In my opinion Russell Dicks is too confused to be turned loose upon us.

APPRECIATION

Ross E. Winner • *the Methodist Churches, Port Deposit, Md.*

I want to express my satisfaction and delight with the present issues of The Pastor. Truly you are doing the Methodist minister a genuine service by the well-selected and -written articles which reflect a cross section of the church as well as being timely and up to date.

Particularly, I am appreciative of the very good work in theology by writers you select. . . .

Edwin B. Gunneman • *Third Evangelical & Reformed Church, Portland, Oregon*

. . . I consider The Pastor a valuable addition to my periodical library. Although I am not a Methodist, the materials in each issue which meet the needs of every pastor are of great value to me; and I like to know what my Methodist brethren are thinking and doing too.

THE ORDER OF ST. LUKE

R. P. Marshall • *St. John's Church, Sunbury, Pa.*

The letters which came to me following the publication of my recent article, "Gothic Architecture or Gothic Thinking" [Jan., p. 21], are proof that there is widespread interest in worship in The Methodist Church. Many of our pastors refuse to be discouraged by criticism of liturgical practices, and they are eager to get back to the fundamentals of worship as used in the early church.

One pastor, who holds both the A.M. and Ph.D. degrees and is well able to form his own opinions on the matter, wrote to Elbert Conover recently in answer to another article published in *The Christian Advocate*, which disparaged those Methodist ministers who "posed as priests":

"A Methodist minister does not 'pose as a priest'—he is a priest. By virtue of his ordination as a presbyter (elder) a Methodist minister is a priest; and he stands in a historic succession of presbyters—which Wesley preserved in his ordinations—a *successio perpetua presbyterorum*. The priestly office of the minister and his prophetic office are not antithetic; they are complementary."

Many have asked concerning the Order of St. Luke, and I would like to give some information regarding this organization. It is composed of a group of Methodist ministers who desire to foster the study of liturgy and to encourage the use of distinctly Methodist forms and ceremonies. But that is only one emphasis. Another is upon pastoral visitation and evangelism. In fact, as one minister suggested, it asks nothing that is not required of all Methodist ministers—with the exception that it urges, wherever possible, that its members wear some form of clerical garb when engaged in pastoral calling or in conducting services. It does not prescribe this form, but merely suggests that it is desirable.

The Order of St. Luke seeks to foster devotional practices among the clergy. That is, it teaches that we should follow John Wesley in prescribing a definite time and manner of private devotion.

It does not use the name Methodist in its title because it is not an official organization of the church and does not speak for the church. But all its regular members must be ordained [Methodist] clergymen or ministerial students.

Who comprise its membership? The number is not large, but is constantly growing, and includes some of the most active and evangelical preachers in the church. There are now approximately 100 members in many states and in one foreign country.

This Order is allied by sympathy with the corresponding group in [British] Methodism called the Methodist Sacramental Fellowship, of which J. E. Rattenbury is president, and which wields a great influence upon that church.

Is it "high church"? We do not think so. It does have an exalted idea of the place of the church as a divine institution, but it is not much concerned with controversies over orders and succession. Its members differ in their interpretations of many doctrines, but I think we might say that all are what could be called conservative in theology and liberal in practice.

What are its objectives? First, to bring back the Wesleyan emphasis upon the sacraments. Second, to encourage the church in its evangelistic program. Third, to emphasize the need for doctrinal teaching and education in churchmanship. Fourth, to promote genuine piety by the use of devotional helps and services. Fifth, to encourage the study of historical liturgies and to popularize the use of Methodist forms as provided in the Ritual and *The Book of Worship*.

It is sometimes alleged that a liking for liturgy and ceremonial is an indication of a lack of spirituality. We of the Order of St. Luke think that we can prove otherwise, and we try to do so by our pastoral work. We are not primarily interested in ceremony—although we feel that there is an irreducible minimum of symbolic ceremony which is needed for the sake of a teaching ministry. Few of us go to extremes in the use of liturgical additions; we prefer to use the simple, yet beautiful, Order for Morning Prayer as given in the *Hymnal*, without adding material from other sources.

There are some sections of the church where liturgical practice is viewed with disfavor, and some ministers honestly think that a church service is merely an opportunity for them to preach a sermon. But there are other areas—and they are becoming larger every day—where ministers are coming to believe with Wesley that there is nothing that can take the place of worship, and that no matter how much evangelistic preaching we do on other days and in simple and informal settings Sunday morning is the time for worship. They believe that the sermon should not be neglected, but that it should be surrounded with all the aids to worship that can be secured.

They also believe that some forms of architecture are conducive to worship. Conversely, there are some types which militate against any kind of worship, unless it be [worship] of the minister and the choir. They seek to find a setting which will make it easy to preach and to worship at the same time.

If there are those of your readers who would like more information about the Order of St. Luke, they are invited to write to the secretary, W. E. Slocum, First Methodist Church, Eldred, Pa.

PASTORS RESPOND

EARLE H. MACLEOD • *Publicity Representative, Council of Secretaries*

We wish to tell you that we are receiving a great many inquiries for samples of the Every Member Canvass materials this office recently produced as a result of the excellent editorial assistance you have given us in columns of THE PASTOR.

We appreciate very much your cooperation and the fact that in this additional way we have been able to bring to the attention of many pastors the fact of these items being available without cost to them for use in conducting the Every Member Canvass in the local parish.

FAVORS HISTORIC MINISTRY

HARRY ALLEN PRICE • *District Superintendent, Pittsburgh, Pa.*

It is disconcerting to note that—on the basis of two articles [in the April issue], "Ordination as an Administrative Measure" by Harold B. Williams, and "They Are Denied" by Paul K. McAfee—THE PASTOR . . . [plumps] for repeal of the legislation passed at the last General Conference restoring the ministry to its rightful place in Methodism.

The administering of the Holy Communion by unordained men was authorized by a parliamentary trick in the closing moments of the Uniting Conference and, if I can believe some friends of mine who represented the former Methodist Episcopal Church, they did not realize what they were doing.

There followed a decade in which the Methodist ministry suffered a serious loss of prestige and ministerial morale sank to an all-time low. The [Council] of Bishops authorized Bishop Oxnam—admittedly an outstanding representative of the "prophetic" ministry—to say that "we were wrong in allowing unordained men to administer the sacraments" and that the situation should be corrected. The bishops recommended the legislation under which we now operate and the General Conference enacted it: It would seem a bit out of line for official publications to attempt to sabotage it.

Are we to have a historic ministry or not? John Wesley, a churchman and a scholar, created bishops and sent them to America so that our churches might have sacramental care; the presiding eldership—incidentally a much better term than the district superintendency—was evolved in order to provide sacramental care for charges served by unordained lay pastors. The branch of the church which made the most of the ministry enjoyed the soundest growth.

The present discontent seems to me to spring from two sources:

First, the district superintendents of this generation do not regard themselves, and are not regarded by either ministers or laymen, as spiritual and ecclesiastical leaders. They are promoters whose brief cases are bulging with literature put out by various boards and their chief concern is to see that World Service quotas are raised at least one-third and Advance specials properly cared for. Some of them have said in the hearing of this writer that their only concern in this matter now under discussion is that "it makes more work for district superintendents." Why was the office created in the first place?

Second, there is a great deal of understandable bitterness among unordained supply pastors at being deprived of a privilege which they enjoyed for ten years. With that I am not unsympathetic. I can understand and appreciate the inability of the average layman to see why a pastor can administer Holy Communion in April and cannot do it in June.

This bitterness on the part of supply pastors has made many of them uncooperative. I have had men on my own district who deliberately failed to make arrangements for the sacrament on such days as World Communion Sunday or Maundy Thursday in order to add to the unrest.

A bit of planning on the part of district superintendents and pastors will meet this situation and produce healthy results. The superintendency will be strengthened if people come to associate it with religious and churchly concerns rather than with business, the exchanging of pulpits by unordained and ordained pastors will make for stronger connectionalism; the insistence upon ordination as a prerequisite for a full ministry has already tripled the enrolment at summer schools of theology.

Are we a church or merely an evangelistic movement? Are we to have a historic ministry or merely some paid religious workers with about the same standing that a Y.M.C.A. secretary has in that organization? Are we to draw further away from the Episcopalians—the church in which our revered founder lived and died and advised his followers to hold—and Presbyterians and closer to the Baptists and Disciples who have no ministry in our sense at all?

Ordination means either everything or nothing. If unordained men are to have full privileges why have ordination at all? In fact it is easy to foresee a day when there will be a mere handful of ordained men in any conference. When that day comes The Methodist Church will be through and a pietistic sect will have taken its place. . . .

"THANKS" FOR SUGGESTER

HAWLEY LYNN • *Board of Education, South Carolina Conference, Columbia, S. C.*

I have been impressed by the wide use being made among pastors of the *Daily Suggester*, which The Methodist Publishing House distributes each year as a gift. I should like, as one of them, to acknowledge with gratitude the service being rendered the church through its pastors.

The arrangement of this little appointment book makes it a very useful gift, and the distribution of it a thoughtful service.

(*The* Daily Suggestor *is edited in the Division of Personnel and Public Relations of The Methodist Publishing House, the same division under which* THE PASTOR *is edited and published. —Ed.*)

The Fountain

THE UNYIELDING IDEAL

A permanent peace cannot be prepared by threats but only by the honest attempt to create mutual trust.

—Albert Einstein, in *Out of My Later Years* (Philosophical Library)

CHRIST WAS THE MIRROR

. . . I stood one day on the south rim of the Grand Canyon in Arizona. I had gone out along the rim to the point where one could see the Painted Desert. The guide had said to go first into the Watch Tower erected on the edge of the canyon and look at the art work of the Indians. There, were displayed designs in sand and stone in which the thirty-eight different colors of the desert were represented. Going out on the terrace I looked off at the desert itself and tried to discern the colors. But a haze overlay the desert. Then I remembered that the guide had said, "Don't forget to look in the mirror." A large mirror of polarized glass was hung in such a position that it reflected the desert. This glass removed much of the haze. In the mirror I saw the colors. The Painted Desert at last was real.

Coming away I thought of the words of St. Paul . . . "We all with unveiled face beholding as in a mirror the glory of the Lord." Yes, that was it. In the face of Jesus Christ, who had given himself in life and death in the service of God and his fellowmen they had seen the face of God with no haze over it. Christ was the mirror. In that mirror God had become real.

—Justin Wroe Nixon, in *Responsible Christianity* (Harper & Bros.)

CULTURE WORSHIP

Because the Jews had to cling to their culture with its values as the only reality that gave significance to their own existence they rejected Jesus Christ; and for the same reasons we who call ourselves Christians reject him over and over again.

—H. Richard Niebuhr, in *The Heritage of the Reformation* (Richard R. Smith)

TIME AND ETERNITY

The "Life of Jesus" is limited to the last months of his existence on earth. At the season of the summer seed-sowing he began his ministry and ended it upon the cross at Easter of the following year.

—Albert Schweitzer, in *The Mystery of the Kingdom of God* (Macmillan Co.)

COMMUNIST CONFUSION

The fundamental strength of Communism lies in what it retains of Christianity. Communism offers to men the Christian ideal, that is, the ideal of the Communion of Saints, the ideal of the Mystical Body, of a society in which all man shall be united; but at the same time—and this is what satisfies human pride—it makes man believe that he himself must achieve it, and that he must not expect anything from God. It is to return to Babel and renounce Jerusalem. It is to make man himself the creator of this society in which the whole human race is to be united.

—Jean Danielou, in *The Salvation of the Nations* (Sheed & Ward)

HOW TO WITNESS

Religionists who speak their message with absolute certitude, and particularly such of them as witness to their faith by their sacrificial life, inspire wide, contagious confidence in their faith and its message.

—Maxwell Silver, in *The Way to God* (Philosophical Library)

THE REAL TEACHER

The teacher must . . . radiate the presence of the Holy Spirit because He is actually present. True Christian teaching is always in the Holy Spirit. If it is out of this perspective and power, the teaching is no longer Christian, and fails existentially to do the work it sets out to do. It is good to have trained teachers in content and technique. There is no reason why paid teachers should be more professionalized, surely, than paid ministers! It is well that we have better curriculums for a new and better day in Christian education. It is good to use audio-visual aids and all other means that we can get. But nothing can ever take the place of the praying and believing teacher who lives his faith. . . . Part of Christian teaching even in our ordinary churches (and what a part!) is plain missionary endeavor.

—Nels F. S. Ferré, in *Christianity and Society* (Harper & Bros.)

NO ASCETICS

The Prophets and Sages of Israel were not world-weary men. They did not allow the phenomenon of human suffering to fester in their minds into an all-out obsession, leading to very strange and blind alleys. They were poignantly aware of it, as we have seen, and soberly attempted to assuage it by both a realistic social program of human betterment, as well as by a profounder re-interpretation of the "ways of God" with man, as in the instance of the author of the Book of Job.

—Maxwell Silver, in *The Way to God* (Philosophical Library)

I BELIEVE

A great deal of doubt can be turned from destructive to a constructive employment when attention is focused upon helping a man take responsibility for his own beliefs.

—David E. Roberts, in *Psychotherapy and a Christian View of Man* (Charles Scribner's Sons)

THE BIBLE

The Bible is the unified vehicle of the Word of God spoken to men in personal relation, in law, in judgment, in wisdom, in mercy, and in grace through Jesus Christ.

—Edward Thomas Ramsdell, in *The Christian Perspective* (Abingdon-Cokesbury Press)

WHY THE CHURCH GOES STALE

Whether we will or no, human institutions (and the church is classifiable at least partially in that category) will go stale. And in that static state spirituality vanishes, moral energy grows progressively weaker, and the institution bereft of these things has nothing left but its tradition and its pageantry. Spiritual alertness to the encroachment of evil inevitably tends to disappear altogether leaving the church vulnerable to those subtle corruptions which have again and again marred its life. Finally and basically, it is the failure to watch and pray which causes the religious institutions, as well as the individual, to succumb to temptation. Thereupon its recurring falls, even as in Adam, consist in its unwary enjoyment of its own paradise coupled with inevitable disobedience to some definite command of its God.

—Allen G. Wehrli, in *The Heritage of the Reformation* (Richard R. Smith)

ACCEPTED

The Bible is an "accepted" book. What a sad fate, for anybody or anything, to be "accepted." Acceptance is like tolerance, the lowest level of fellowship for all people. The Bible is now a commonplace book. It is to be found in five-and-ten cent stores next to pencils, erasers, and scratch pads, or in conspicuous isolation on the dressers of our hotel rooms. It lies on tables, hides in cupboards, gathers dust in the libraries of many homes. It may come out from its hiding during religious emphasis week or a visitation evangelism campaign. "Of course we have a Bible; that is like asking us whether we have a dining room chair." Everyone knows what a Bible looks like. It has probably the best known physical appearance of any book. Its black binding and simple title, "Holy Bible," usually in gold letters, have made it familiar wherever books are seen. A librarian in a small community took pride in telling me of his inclusion of the Bible as a "must" for his new library. What a sad fate for anything, to be accepted—and then forgotten.

—Kenneth Clinton, in *Let's Read the Bible* (Macmillan Co.)

WHEN THE FIRE IS GONE

Ministers today are conscious that conversion is the beginning and not the end of religion. Revivalism does not meet the soul's continuous demand for spiritual growth. But neither does the dull, colorless service remaining when the fire and the excitement of the revival have gone. Yet this is a type of service in which America has persisted, and we wonder why there has been spiritual decline!

—Frank Benton Herzel, in *More Than Bread* (Muhlenburg Press)

SOUND LIKE A PREACHER?

A radio announcer once said to a preacher after he had finished his address over the radio, "You don't sound like a preacher." Well, why in the name of common sense should anyone sound like a preacher? The important thing is to have something to say and to say it as directly, as succinctly and as simply as it can be said. In this respect the modern attitude is sound; at this point we in the church need a good deal of self-examination.

—Luman J. Shafer, in *The Gospel, the Church and the World* (Harper & Bros.)

FAITH OR WHAT?

Would it not be better to stop with faith, and is it not revolting that everybody wants to go further?

—Soren Kierkegaard, in *Fear and Trembling*

PUT DOWN YOUR BURDEN

A woman carrying a heavy suitcase managed to catch a crowded streetcar. When she was safely aboard, the conductor noticed that she stood in the aisle clinging tightly to the suitcase. Finally he said to her, "Lady, you can put your suitcase down now. The car will carry it for you." This is what happens to the religious man. He puts his burdens down on the eternal power of the Almighty, for he has come to know that it will carry him and his burden as well. It brings him rest and new strength to know that "underneath are the everlasting arms."

—Gerald Kennedy, in *The Lion and the Lamb* (Abingdon-Cokesbury Press)

HOW TIME CHANGES THINGS

In the year 1740, when Bach was the organist at St. Thomas in Leipzig, a German newspaper published a list of the ten best musicians of the country and time. (Strange, that even in those serious days people should have entertained such an idea.) Bach was accorded seventh place. First place was given Telemann, the most famous musician of his time, although today his name seldom appears outside the pages of a history of music. Handel was assigned a place prominent enough to be acceptable to us. But all the others are entirely forgotten.

Exactly two hundred years later, in 1940, an American paper submitted the same (insoluble) question both to a group of experts and to the public at large, although the question was expanded to comprise musicians of all times and nations. The public voted for their great favorite Beethoven and put Bach in second place. The experts, however, reversed this judgment and declared Bach to have been the greatest musician of all times.

—Kurt Pahlen, in *Music History of the World;* James A. Galston, trans. (Crown Publishers)

AWAY WITH FALSE FRONTS

In a word, therapy offers a human relationship in which the false-front is no longer necessary. Therefore it makes it possible to become aware of how false the front is and of what it is concealing.

—David E. Roberts, in *Psychotherapy and a Christian View of Man* (Charles Scribner's Sons)

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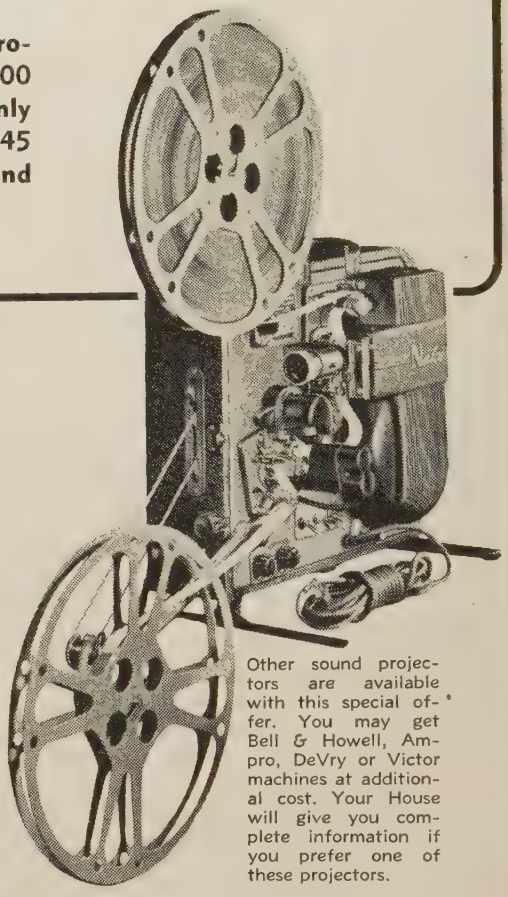

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REVIEWS

J. MINTON BATTEN, *Contributing Editor*

Applied Christianity

CHRISTIANITY AND CIVILISATION, by Emil Brunner. Charles Scribner's Sons, Part 1, 172 pp., Part 2, 147 pp., $2.50 each.

In these two volumes of his Gifford Lectures, delivered in 1947 and 1948, the famous Swiss theologian, with truly masterful comprehensiveness and condensation, develops the social and cultural implications of his well-known theological views. He diagnoses the contemporary "crisis" of Western civilization as basically a religious crisis, caused by a century of "progressive decline of Christian influence."

Though every science and art must develop according to the inner laws of its own being, the highest truth, Brunner insists, is personal, the knowledge of God. Thus, the ultimate implications of true culture are personal and social, and never merely intellectual. Purely biological evolution is not opposed, but the Christian doctrine that man is created in the image of God and can be redeemed by God, is made the cornerstone of a Christian "humanism."

While this doctrine distinguishes man absolutely from God, making him a part of nature, it also exalts him above all subhuman nature and provides the surest foundation for cultural and social values. When philosophical idealism rejected this transcendent basis for man's value and made the basis immanent—inherent in man without reference to God the Creator and Redeemer—the way was prepared for positivism, and then for nihilism, to deny the value of man altogether. Inevitably, tyranny and totalitarianism have resulted.

Christianity teaches not only the value of the individual, but also the duty of love. Brunner emphasizes that community is basic in the Christian outlook, an ever-present counterpoise to the obverse truth of the value of the individual. Christianity teaches that God created man both spirit and body, with the result that economic needs and manual labor are not to be despised. The Christian doctrine of "vocation," he tells us, must be more adequately worked out today in relation to secular activities.

In his views of wealth and economic stratification, Brunner's social conservatism appears most clearly. Fixed property is a necessity for the development of both individual personality and civilization, although he acknowledges that the invention of money—especially credit—makes possible dangerous concentrations of wealth. He finds the remedy not in the abolition of free enterprise, but in the checks to capitalism found in labor unions, state legislation, and voluntary self-limitation. True Christianity's condemnation of mammonism is an important influence toward self-limitation. In an industrial world requiring division of labor, the author accepts stratification of function and privilege, but declares these not incompatible with the basic Christian doctrine of the equal value of all men as persons.

It is right here in his ultimate dependence on voluntary sanction that the author's social thinking appears most vulnerable. He is vigorous in his repeated denunciations of "radical egalitarianism," which, he insists, must end in depersonalized totalitarianism. Tradition and custom are important to check the radicalism of any particular movement in history by the accumulated wisdom of the past. Christianity, basically a historical faith, emphasizes both tradition and the more radical principle of individual renewal or conversion. The radical implications of Christianity's conversion and eschatology are happily balanced by its emphasis on tradition and otherworldliness.

Christianity's radicalism lies at its center, in the individual's changed heart; its conservatism lies at its periphery, in involvement in the existing social order; and true Christian reform proceeds from within outward, never in the reverse direction. "Natural law," as traditionally construed by Christianity, long provided a theological foundation for justice and statutory law, even though it failed to distinguish adequately between justice and Christian love. But the disintegration of the concept of natural law has destroyed the metaphysical base of the modern state, and has left the state as mere arbitrary power. The modern totalitarian state, built on nihilism and sheer force and supported by modern technology, is for Brunner the worst social evil, dehumanizing man and ending freedom and creativity. Eventually it even destroys prosperity itself.

The author's analysis of the relation of theology to culture is as interesting and suggestive as his theological

REVIEWERS

EUGENE C. FEW, pastor of West Market Street Methodist Church, Greensboro, N. C.

JACK FINEGAN, professor of Bible, Pacific School of Religion, Berkeley, Calif.

GASTON FOOTE, pastor of Grace Methodist Church, Dayton, Ohio.

JOHN O. GROSS, executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

FRANK S. HICKMAN, professor of Psychology of Religion, Duke University, Durham, N. C.

EDWIN LEWIS, professor of Systematic Theology, Drew Theological Seminary, Madison, N. J.

LEFFERTS A. LOETSCHER, professor of Church History, Princeton Theological Seminary, Princeton, N. J.

PAUL S. SANDERS, pastor of St. Luke's Methodist Church, New York, N. Y.

W. A. TYSON, pastor of Crawford Street Methodist Church, Vicksburg, Miss.

MIMS THORNBURGH WORKMAN, pastor of the Methodist Church, Oak Grove, Mo.

analysis of the social situation. His basic thesis here is that a culture that defies itself lapses into sterility. The chapter on education is particularly notable, with resounding rebukes to Protestantism for its excessive emphasis on instruction and its minimizing of the Socratic element of appropriation.

The volumes are a real marvel of condensation, clarity, and suggestiveness. The ten chapters of the first volume deal with The Problem of a Christian Civilization, Being, Truth, Time, Meaning, Man, Personality, Justice, Freedom, and Creativity. The ten chapters of the second volume treat Technics, Science, Tradition and Renewal, Education, Work, Art, Wealth, Custom, Power, and once again The Christian Idea of Civilization. Though the author is uncompromising in his condemnation of the prevailing secularization of life and thought, he repeatedly sounds a note of optimism. "The low point of the secularist movement is already passed," and even though perfection is not to be achieved within history, Christianity does contain the forces necessary for social direction and healing. Christians still have time, he assures us, for a right decision.—***Lefferts A. Loetscher.***

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Karl Barth in Brief

DOGMATICS IN OUTLINE, *by Karl Barth, G. T. Thompson, trans. Philosophical Library, 155 pp., $3.75.*

The German title is *Dogmatik im Grundriss.* The book contains a stenographic report of lectures given by Barth amid the ruins of the University of Bonn in the summer of 1946. The lectures are in effect an exposition of the Apostles' Creed. Each lecture is introduced by a definite proposition, carefully stated, and concisely representing Barth's view of the given article. The elaboration of the proposition was undertaken extemporaneously. Barth says that he went over the reporter's notes, and clarified them where he deemed that to be necessary. He appears to be slightly apologetic for having agreed to the publication, partly because of the admitted looseness of the lectures, and partly because he had already published (in 1935 and 1943) discussions of the Apostles' Creed.

The apology is understandable. Nevertheless, the informality of the method has a decided advantage for readers who desire an introduction to Barthian theology. Simplicity of expression is hardly a characteristic of Barth's more formal works. There is an undeniable "looseness" about these lectures, and toward the end, as Barth himself admits, a lack of clarity; but the general simplicity of the treatment will be welcomed by many.

A reviewer who was so minded could find much to criticize. The consideration of the article dealing with the Fatherhood of God is annoyingly brief. A man who stands in the Calvin tradition could certainly have been expected to treat the "Descent" clause with less obscurity. One gathers that Barth takes the clause to mean that Christ "went to hell in our stead." In view of the perplexity which the "Descent" causes many people, this can hardly be regarded as a helpful explanation. The brief reference to the Lord's Supper is similarly unsatisfactory. The Supper is declared to be primarily "the anticipation of the marriage feast of the Lamb." The Supper assures us that "because he lives, we shall live also." This is true enough, but it is strangely general as theological explanation. Considering Barth's frankness in respect of "biblical criticism," it is at least surprising to note his apparent acceptance of "the longevity of the patriarchs, who were not only one hundred but three hundred and four hundred and more years old."

On the other hand, one finds on almost every page profound evangelical insights of the sort that constitutes Barth's real significance for the modern church. For example, in the exposition of "His only Son our Lord," he writes: "It has been said of the Nicene formula that it is not found in that form in the Bible. But there is a great deal that is true and necessary and worth knowing, which is not word for word in the Bible. The Bible is not a letter-box, but the grand document of the revelation of God. This revelation is meant to speak to us with a view to our grasping it ourselves." He goes on to declare that the chief requirement of a theological formula, whatever the language it may use, is that it shall *answer to* what is contained in the Bible.

A like vigor marks the consideration of the Virgin Birth. Those who have difficulty with the article may well ponder what Barth writes on page 100, where he warns against allowing "naturalism" to determine how much of "revelation" is to be regarded as "acceptable."

And if anyone still supposes that Barth "rules out reason," he is urged to read the introductory chapter on "Faith as

Knowledge." The proposition elaborated in this chapter reads as follows: "Christian faith is the illumination of the reason in which men become free to live in the truth of Jesus Christ, and thereby to become sure also of the meaning of their own existence and of the ground and goal of all that happens." Such a proposition can hardly be regarded as indicating a "religious revolt against reason." —***Edwin Lewis.***

Let the Bible Speak

LET'S READ THE BIBLE, *by Kenneth Clinton. Macmillan Co., 149 pp., $2.*

In this his first book, the author gives convincing evidence of a passionate devotion to the Bible and a deep concern for its more widespread, regular, and intelligent reading. He maintains that the spiritual can uphold us when the physical which we have trusted so simply has failed us miserably. In reading the Bible with a hunger and a thirst for spiritual food, we shall find our first need met in a sense of personal anchorage in God, who becomes peculiarly real and near to us. Also our second need is answered as we discover in Jesus that friend without an equal who "loved us e'er we knew him."

The Bible is to be revered and honored rather than just accepted and then forgotten. It should never be so lightly esteemed as to serve only as an occasional reference book. Rather, we should look to it continually for a sure and steady light as to both the how of living and the way to live. "The dictionary gives words to life and people for communication. The Bible gives words of life to people for guidance and comfort. Yet it is probably true that people turn more readily to a dictionary than to a Bible." Thus, the author expresses a conviction so fraught with disturbing truth as to distress us to the point of genuine repentance and thorough conversion.

In presenting the Bible in its winsomeness, Clinton puts his finger directly upon some of the wondrous beauty spots in the Prophets, the Psalms, the New Testament, and in choice "tidbits" that appear in striking beauty in single sentences, or in story, poem, history, or letter. He shows, too, how remarkably the Bible fits into our life experiences. Even as faith, hope, and love wrought mightily for our ancient fathers, so can they inspire individual lives and society with courage, strength, and harmony.

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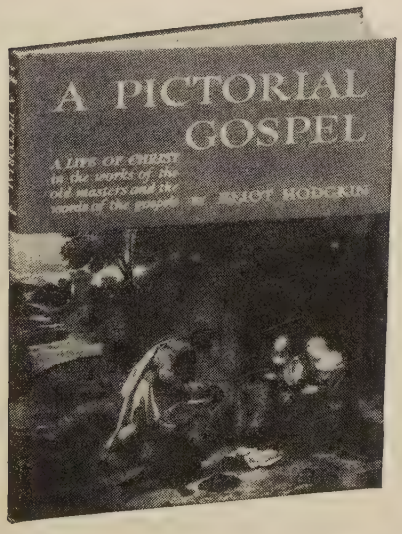
Employing the technique and strategy of the impressive teacher and punctuating his teaching with the spice of the down-to-earth preacher, Kenneth Clinton has done such a praiseworthy job in his initial volume as not only to have his readers devour with zest *Let's Read the Bible,* but also look forward with pleasant anticipation to the appearance of his next book.—***Eugene C. Few.***



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Critique of Public Worship

ETERNAL VALUES IN RELIGION, *by James Bissett Pratt. Macmillan Co., 162 pp., $2.*

Professor James Pratt first came to my attention during seminary days when, in a course in the psychology of religion, we were required to read his excellent work entitled *The Religious Consciousness.* That book, published some thirty years ago, has since become a classic in the field of the psychology of religion. Since first reading it, I have turned to it again and again, especially to the section, some twenty pages in length, in which he distinguishes between "objective worship" and "subjective worship." The distinction which Pratt established there is one that all researchers into the psychology of worship have had to take into account.

Now, published posthumously, comes a little book of Pratt's essays. They provide an informal but, nevertheless, tightly knit summary of his attitudes toward life and religion, viewed from the standpoint of psychology and philosophy. The book is short, comprising only seven brief essays, but they present a "Portable Pratt," to borrow a phrase.

Of special interest to me were the first two essays in which the author has dealt specifically with the function of public worship in the Christian Church. Building upon a sound understanding of psychology, theology, and religious experience, he has produced here such a delightful study of some aspects of Christian worship that one reads not only for enlightenment, but for sheer enjoyment as well.

Pratt clearly understood the difference between religion and morality, a distinction that liberal Protestantism has too often obscured. Christianity, he believed, was not just a "way of life," implying as that phrase does the whole implicit idealism of activistic left-wing Protestantism. Christianity is a faith, and it is a way of feeling as well as of acting, as Pratt says; and in the last analysis without the motive and the sustaining strength of Christian love for God, moral action becomes not only unrelated to religious experience, but actually impoverished.

Now Pratt was in many ways a "liberal," yet he saw clearly that a religion without symbols, a cultus without forms, a theology without concrete historical realities to tie onto—that all these are impossible. The author was perhaps nearer the ancient Holy Catholic faith than a New England "free-churchman" ought to have been!

Puritan Protestantism (in which category Methodism, for instance, falls) has made the error of trying to be too "spiritual." Many writers have remarked on the tendency of human nature to insist that "every day is a holy day," and then end up with no day being kept holy in practice. Puritan Protestantism made a clean sweep of the church year, liturgical worship, symbolism, and church-related art and music and architecture, all in the interest of "spirituality." The end result has been a worship devoid of human interest and vitiated by an unhealthy reliance upon rationality rather than faith.

Especially notable is Pratt's "justification of worship," an essay in which he makes a case for the self-justifying quality of worship, upholding the view that worship is its own excuse for being. The love of God needs rational justification no more than does the sincere love of two humans for each other. And if worship is not the experience of shared love between God and man, then it is nothing.

Lest anyone think this book to be "heavy going," I must stop here to reassure him. The first chapter is replete with practical suggestions. Some of them will not be reassuring to many Protestant clergymen who like to feel that "all's right with the world" of Protestant worship. Most of our ministers *do* need to be told that their people could likely pray better if only ministers would let them by ceasing to address the *audiences* (oh, careless word!) with long prayers presumably addressed toward the Almighty. We *do* need to be reminded that it is hardly short of farcical that our churches are locked up from one Sunday to the next. We *do* need to be jolted by the undeniably true statement that if our churches *were* left open, few or none of our people would stop to pray in them, partly because our buildings don't lead us to want to pray there, partly because Protestants are too "rational," "scientific," and sophisticated to pray.

We need to be told that our reading of the Scriptures is dull, our selections haphazard, and—unless properly prefaced—almost completely unintelligible to a modern congregation. We need to be told that our moralistic "pep talks" that pass for sermons tend to produce "not only a painful but a positively irreligious experience, . . . either the indifference of boredom or a kind of suppressed rage."

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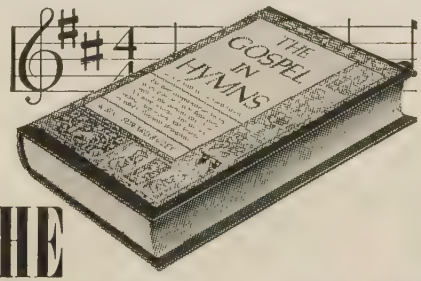

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wondering to what extent its experiences are grounded in valid human experience, then one will not care greatly to read these essays. But one who does read them will be rewarded.

We have here a worthy *finis* to a long and useful life spent in exploring the realities of human thought and living, with special reference to the psychological meaning and validity of the phenomenon called "religion." Those who have read James B. Pratt will welcome this final testament, and others may well make his acquaintance through this delightfully readable and intriguing volume—***Paul S. Sanders.***

Prayer Dynamics

A MAN'S REACH, *by Glenn Clark. Harper & Bros., 314 pp., $3.*

The title of *A Man's Reach,* the autobiography of Glenn Clark, is taken from Robert Browning's "Andrea del Sarto."

"Ah, but a man's reach should exceed his grasp
Or what's a heaven for?"

In a modest flourish at the opening of the book, Professor Clark says that the book in reality is not his autobiography but the "biography of you." The reader, however, does not turn many pages until he discovers a uniqueness about the author and his message. Here is the life record of a modern mystic whose experiences will strike some as fantastic. This does not mean that all of them are questioned by the reviewer. For our day they are extraordinary, and some persons doubtlessly will have difficulty in accepting them. What many would call superstition or fanaticism Clark delineates as results coming from being in tune with God. The permanent worth of the book, however, is not marred by what some may call extravagant claims for spiritual power.

There is a spiritual quality in the book which one should wish for every person. This quality has been found by Clark in every period of his life, from childhood to maturity. When death invaded his home during his childhood and took his brother, his faith in immortality steadied him at that time and then increasingly on through life.

His professional life was spent as a coach of athletics and teacher of English. The largest part of it was at Macalester College, St. Paul, Minnesota. His philosophy of physical education and coaching ideals, if used, would lessen the worries varsity athletics bring to all institutions. He encouraged the sort of unselfishness that makes persons die to their egotistical selves. The best athletes, he holds, are students who find inner purity in religious experience.

From 1924, beginning with an article in *Atlantic Monthly,* Clark became widely known, and his services were sought by persons wishing to know more about spiritual matters. He wrote many books on the power of prayer and secrets of spiritual strength, founded camps where persons could come for the deepening of their religious experiences. Now, in many ways, he is America's best known mystic—a person who is not identified with denominationalism but a teacher to inquiring souls in all churches. He writes, he says, "to give the world an authentic experience of answered prayer."

Reading *A Man's Reach* is like going to a revival meeting. There one may not agree with all that happens; yet he readily senses something present that is important. The book enforces the view that heat as well as light is needed in the giving of spiritual insights. It stirs the emotions and makes the reader recognize that in the midst of the noises of this mechanical age he ought to be attuned to the things of the spirit.—***John O. Gross.***

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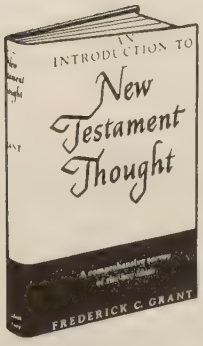

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The South: An Analysis

SOUTHERN LEGACY, *by Hodding Carter. Louisiana State Univ. Press, 186 pp., $3.*

Those who are sincere in their endeavor to arrive at an intelligent understanding of some of the typical attitudes of the South should read this book. Although Hodding Carter is not a "typical" Southerner, he does understand the typical Southerner. Since he is a newspaperman, he shows proper respect for facts and refuses to gloss over them.

Why are the lines of discrimination so clearly drawn between white and colored people in the South? Because the grandfathers of the present generation told their sons some of the things they had seen and experienced during the days of Reconstruction. The author does not justify this "nursing of wounds"; rather, he describes it as a part of the "southern legacy."

If non-Southerners cannot understand why the people of the South do not take their criticisms in a friendly manner, it is because they have not carefully weighed all the facts. Such resistance to outside pressure was demonstrated when the late Senator Bilbo ran for re-election in 1946. Bilbo "could have been defeated had his candidacy not become a national issue." Thus, the outsiders who desired his defeat made certain his victory.

Carter blames impoverishment of the South on the single crop system (tobacco or cotton), which results in depletion of the soil, the lack of industry that drains capital to the North and East, and discriminating freight rates. "We can honestly speculate whether the South would not rest today on far more solid foundations if never a bale of cotton had been produced from its soil." In the South only 10 per cent of the nation's industrial wages is received by more than 20 per cent of the nation's population. The per capita income is only 67 per cent of the national average.

But the situation is far from hopeless. Only one-third of the South's population has been educated beyond the eighth grade. The first step is to make available a public education system comparable to prevailing national standards. The next step is to provide an agricultural-industrial balance so that increased skills can be employed at home.

The author concludes that from "affectionate" dissatisfaction with the South as it is on the part of the leaders, a new South will be born. Pulitzer prize-winning Hodding Carter is the most distinguished of America's small-town editors since William Allen White. In *Southern Legacy* he has made a distinct contribution to better understanding.—***Gaston Foote.***

Profusion of Religions

FORGOTTEN RELIGIONS: A SYMPOSIUM, *Vergilius Ferm, ed. Philosophical Library, 392 pp., $7.50.*

It is difficult to find a satisfactory title for a book which has the scope of this one. Some of the religions dealt with have been, indeed, virtually "forgotten," such as Mazdakism, which to this day is known only through ancient references by writers of other faiths. But, as the subtitle (Including Some Living Primitive Religions) of the book hastens to indicate, some of the religions treated are very much alive at the present time, although perhaps "forgotten" in the sense that they are not often mentioned in works on comparative religion.

Of such religions as belong either to a remote past or a distant present, some twenty are presented here by seventeen writers, with a short prefatory chapter by the editor. Phyllis Ackerman gives a vitalistic and astrocosmological theory of the origins of religion. Mercer describes ancient Egyptian religion, evidently without use of Frankfort's recent work on the subject. Kramer, who has been doing most to copy, translate, and interpret the literary documents of ancient Sumer, writes of Sumerian religion. Oppenheim deals with Assyro-Babylonian religion, Güterbock with Hittite religion, both being subjects on which very little is otherwise available in English. Gaster, drawing upon the fuller materials of his new *Thespis*, expresses an appreciation of the religion of the Canaanites, which is a good corrective of the usual disparagement, but goes too far in saying that "it is this religion that they [the children of Israel] have passed down to us in the legacy of the Old Testament."

Mylonas writes of religion in prehistoric Greece and of the Greek mystery religions. Robinson discusses the idea of a world society cherished by Alexander the Great. His chapter title, "The Inhabited World," fits somewhat strangely into the general framework of the book. Taraporewala tells of Mithraism, Manichaeism, and Mazdakism. Fowler reconstructs a picture of Old Norse religion from the Eddas. Li An-che discusses Tibetan religion, both Bonism and Lamaism.

Elkin writes of the Australian aborigines, a chapter which would seem to belong nearer that on "The Dawn of Religions," since these are among the rudest people still living on earth. Steward studies South American Indian religions; Mircea Eliade tells of Siberian Shamanism; Margaret Lantis reports on the religion of the Eskimos; and Wyman and Titiev tell respectively of the Navaho and the Hopi Indians.

No one person could have written such a book. All the presentations are competent. In some chapters the author is unquestionably the authority on the subject; often he or she has done extensive field work in the area. Editing has been insufficient to standardize the contributions and remove inequalities and inaccuracies; for example, titles of journals are usually in italicized type, but sometimes in full capitals. The word "gods" is found with initial letter in lower case and also capitalized. Illustrations are introduced unevenly and are poorly reproduced.

One writer (Elkin) incidentally defines religion as "non-material adjustment to the unseen, to the normal, and to the contingent." The varieties of such adjustment recorded in this book are among those generally less well known; and the materials presented are of much value for serious students of religion. There may even be forgotten values in these "forgotten" religions, as in the case of the faith of the Eskimos in which it is said "there is little worry for the unpredictable future or remorse for the unalterable past."—***Jack Finegan.***

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Conflicting Ideologies of Man

HUMAN RIGHTS: *A Symposium Edited by UNESCO, Columbia University Press, 288 pp., $3.75.*

One of the primary issues confronting the United Nations is that of human rights, and the task of exploring the possibility of achieving a universal Charter of Human Rights has been made the special responsibility of the United Nations Educational, Scientific, and Cultural Organization, better known as UNESCO. One result of this exploration is UNESCO's book on human rights. This volume is written by distinguished persons representing many races, nations, and cultures. There is an illuminating introduction by Jacques Maritain and a fine summation in Appendix I.

The reader's first reaction is that here is a hopelessly clashing set of warring ideologies. Nevertheless, he cannot fail to sense a unifying undertone of common human demand that everywhere in the world is much the same: a "heart" demand far more significant than the surface quarrel over conflicting points of view. It is in this unifying heart demand that the one sure hope of humanity lies.

The Appendix referred to presents a penetrating interpretation of the conflict now raging as to what the basis of human rights is. Our Western world, it asserts, is dominated by a conception of rights formulated in the eighteenth century. This master idea issued from two great historic movements: the Reformation, with its tremendous stress upon the authority of the individual conscience; and the rise of early capitalism predicated upon the freedom of individual enterprise.

It was on the issue of the violated natural rights of the individual man that both the American and French revolutions were fought—and won. Our highly individualistic theory of human rights has, to be sure, gone into considerable eclipse with the growing power of society over the individual.

Our Western tradition of human rights has now encountered two great rivals. Communism, carrying the flag of the poor, has appropriated the term democracy and changed it into a totalitarian symbol. It makes much of its claim to be the champion of the proletariat, but it submerges the individual in the total life of the state. The state is paramount, the individual incidental. The other rival is emerging in the Orient. "A quite new formulation of human rights," we read, "would be required to embody the views of a man like Mahatma Gandhi, or of those numerous Indian thinkers who believe in the social importance and individual value of meditation and mystical experience." The very brief statement of Gandhi himself is most significant.

The purpose and value of the book are well gathered up in this summary paragraph: "The world of man is at a critical stage in its political, social, and economic evolution. If it is to proceed further on the path towards unity, it must develop a common set of ideas and principles. One of those is a common formulation of the rights of man. This . . . must by some means reconcile the various divergent or opposing formulations now in existence. It must further be sufficiently definite to have real significance both as an inspiration and as a guide to practice, but also sufficiently general and flexible to apply to all men, and to be capable of modification to suit peoples at different stages of social and political development while yet retaining significance for them and their aspirations."—***Frank S. Hickman.***

The Last Words of Christ

CHRIST'S VICTORY AND OURS, *by Frederick C. Grant. Macmillan Co., 85 pp., $2.*

The author introduces his interpretation of the Seven Last Words of Christ on the cross with the question, "Why Did Jesus Die? The question is not satisfactorily answered. He does not make it plain that Jesus was God incarnate. Jesus died to fulfil Scripture, as a ransom, because of political opposition, as a necessity to bring the Kingdom of God, states Dr. Grant. The author does not connect that death with the nature of God.

"Father, forgive them" is developed in support of the doctrine of the Atonement, which shows sin for what it is, to show God as reconciled, and that Jesus might enter into his glory, a force that can change humanity.

"Today—In Paradise" becomes a recognition of evil which is made to

serve a higher end. It declares an ultimate victory for the right, out of the travail of the church and its head, Jesus.

"Thy Son . . . Thy Mother" is somewhat vague and its point is likely to be missed by the average reader. It seems to be the doctrine for a Universal Church that is united. (The author is not clear as to what he means by "its [the Church's] sense of unity"; he seems to forget that each denomination preaches the Gospel, believes in forgiveness, in God, in truth and righteousness. This is still a unity—"The church's one foundation is Jesus Christ her Lord.")

"Forsaken," a quotation from Psalm 22, carries the idea that God does not desert a soul in its suffering. The author implies that even in hell God would reach out to help a soul permitting Him to help.

"I Thirst," the fifth word, becomes a deep desire for righteousness and the power of God, with the ultimate triumph of goodness and of God's cause. The thirst is for immortality in the presence of God.

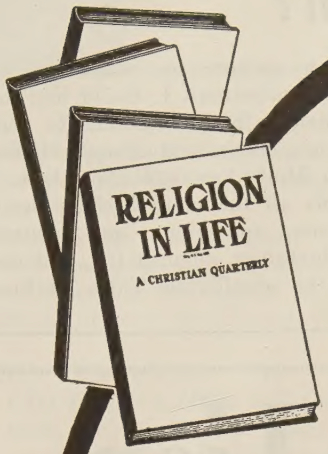
"It is finished" becomes the recognition of the completion of the divine plan of salvation: the task is done; the seed is planted; and it will germinate into a great, new world-shaping force.

"I Commend" is not a supine giving over of responsibility, but it is a strong recognition that God is love, wisdom, and power, whose cause cannot fail if we serve him faithfully to the end.

The last chapter is an ineffective argument for the Resurrection, aimed at doubters, conceding and even developing the thought that Christ arose spiritually rather than corporeally. There are powerful implications flowing out from this idea, reaching deeply into the soul of man to cause his power and his triumph to be spiritual. Further, the idea of immortality for each man is strengthened. In the resurrection of Christ all men behold their own resurrection, or transformation into an ideal, eternal, perfected existence.

The idea that Jesus was chosen Messiah at His resurrection, implying that the Incarnation happened at that time, will run counter to many persons' opinions, especially to those who believe in prenatal Incarnation and the revelation of the angel to Mary.

The book is for scholars and for those with an established faith. Although there is hardly a sermon here for the masses, it does stimulate thought and prod a man to a restatement of his own faith—but it will hardly change that faith.—***W. A. Tyson.***



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Good Unitarianism?

A UNITARIAN STATES HIS CASE, *by Robert W. Sonen. Beacon Press, 149 pp. $2.*

When Dr. Batten invited me to review this book he did not know that I was recently the grateful recipient of a gift subscription to *The Christian Register* because I review books by Unitarian authors for magazines of other denominations. I should like for my comments on this volume to contribute to a deeper mutual appreciation between Methodists and Unitarians. I wish this all the more because some Unitarians appreciate our church school literature, commend it, and use it. But the scintillating Tulsa minister has made it painfully difficult for me to accomplish my irenical desideratum.

Mr. Sonen denies much more than he affirms. Some of the matters on which he is colorless or vague are momentous. Take just two. At Easter, he says, Unitarian preachers feel a sense of loneliness because they cannot go along with the rest of us down the main stream of the Christian tradition. Again, in his chapter on Christmas he devotes noticeably more time and space to mistletoe, candles, and Santa Claus than to Christ. It is only fair, however, to say that he does get basic when he describes what prayer and what public worship can do for one.

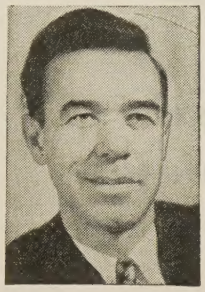
The author is vulnerable, I think, in his belief that man's improvement rests in the hands of science, and again when he prefers Socrates to Paul because Paul evinces an emotion of awe, which the Greek did not, in his interpretation of what death is and what lies beyond death.

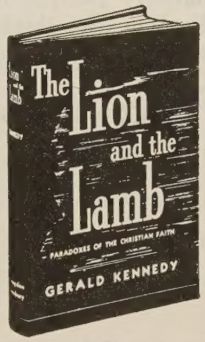
On the whole, Sonen is more negativistic and superficial than a true Unitarian needs to be. Emerson was much less so, and John Haynes Holmes, whom I greatly love, is not that way at all.

Let me further illustrate this feeling I have that the author has muffed the ball in terms of his (*not* impassioned) objective of winning commendation for Unitarianism from those outside the pale. The American Unitarian Association is now celebrating its one hundred twenty-fifth anniversary. A separate slip folded around this book's dust-cover shows its emblem: an open Bible with a lighted torch lying along the center margin and overarched with the Greek for *Freedom in Christ.*

This design leads one to anticipate a book that will give a major role to the historical figure after whom Christianity is named. But it doesn't. To the author, Jesus of Nazareth is one great thinker among many others. He is not the name that is above every name.

Liberal Methodists want, as much as Mr. Sonen does, to see better relations between labor and management. Also, we are as keen as he is for progressive public-school education. But when he roots these ameliorations in a generalized reverence for persons, we wish he had gone deeper and shown that Christ is the sole creative source from which flows the Christian's attitude that every human being is of incalculable worth.—***Mims Thornburgh Workman.***





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BOOKS briefly noted

THE FACTUAL DARK, *by Chad Walsh. Decker Press, 60 pp., $2.*

A book of poems in the modern vein by an author whose interest in the Christian faith has been expressed in several recent prose works. A few of these poems are frankly humorous; but many of them are just as frankly serious, reminding the reader of the present "dark age" in which he is living. Although the author lacks flexibility with difficult forms, he does evidence understanding, sensitivity, and skill with words.

WOMEN IN THE OLD TESTAMENT, *by Norah Lofts. Macmillan Co., 178 pp., $2.50.*

Psychological portraits of twenty women of the Old Testament. "I have tried," says the author, "to deal honestly and fairly with these women who form, at the very lowest estimate, an astounding collection of psychological types." The writer of this book is gifted with a vivid imagination, an understanding appreciation of the magnificent drama in the Old Testament, and a prose style of rare beauty and effectiveness. Her work deserves classification as far superior to the usual type of Bible character studies.

CRUSADE FOR LIFE, *by Kirtley F. Mather. University of North Carolina Press, 87 pp., $2.*

The John Calvin McNair Lectures for 1948, delivered at the University of North Carolina by a distinguished Harvard Professor of Geology who has been an active participant in national and international church councils. The author deals with science and Marxism as the two great challenges that now confront men of intelligence and good will. The concluding chapter, "Perspective for Tomorrow," discloses a reassuring and optimistic hope for the future if men will develop "the dynamic of good will" that can "direct beneficently the vast resources of intelligence that are at hand."

THE ATLANTIC PACT, *by Halford L. Hoskins. Public Affairs Press, 104 pp., $2.50.*

An informative discussion of the Atlantic Pact: its background, origin, provisions, and possible influence on the future foreign policies of nations.

OLD TRUTHS FOR A NEW DAY, *by O. A. Geiseman. Concordia Publishing House, 237 pp., $2.50.*

Sermons for the first half of the church year based on texts taken from the Epistles, by the pastor of Grace Lutheran Church, River Forest, Illinois.

THE FATHERS OF THE CHURCH: A NEW TRANSLATION, *Writings of Saint Augustine. CIMA Publishing Co., Vol. II, 489 pp.; Vol. IV, 494 pp., $4.50 per vol.*

These are two of the 22 volumes of Augustine's writings from the 72 volumes of *The Fathers of the Church.* This massive undertaking of Roman Catholic scholars, comprising the translation and publication of about 300 patristic works, is a service of great scope for many Christian communions in the English-speaking world. The translations are excellent, and the printing and binding are very attractive. The individual volumes appear in format that will appeal to the layman; yet they contain ample footnotes and indices for the student.

Volume II contains Augustine's treatises on *The Immortality of the Soul, The Magnitude of the Soul, On Music, The Advantage of Believing,* and *On Faith in Things Unseen.*

Volume IV includes *Christian Instruction, Admonition and Grace, The Christian Combat, and Faith, Hope and Charity.* The treatises on *Christian Instruction* and *The Christian Combat* alone would justify Methodists in buying Volume IV.

A LETTER TO ST. AUGUSTINE, *by Haniel Long. Duell, Sloan and Pearce, 245 pp., $2.75.*

Along with the Apostle Paul, Augustine has been belabored much in our modern day for corrupting the simple Gospel of Jesus and belittling human nature. This saint of the intellect, who did quite a great amount of probing into the misery and greatness of man, is incomprehensible to a certain type of rationalism that has flourished in these latter days in America.

A Letter to St. Augustine, by a former schoolteacher and free-lance writer, reflects the reaction of the average educated man, to whom the study of theology is somewhat foreign and to whom Augustine's dialectic is a scandal. The book is a tour de force, mixing many of the author's fine sentiments about the world and its problems with a pinch of Augustine's *Confessions* here and there. Anyhow, it was good to give the author a chance to express himself—and St. Augustine will somehow survive.

THE ART OF BOARD MEMBERSHIP, *by Roy Sorenson. Association Press, 160 pp., $2.*

A manual that can serve as a most helpful guide for board and committee members and officers.

THE APOSTOLIC FATHERS: AN AMERICAN TRANSLATION, *by Edgar J. Goodspeed. Harper & Bros., 321 pp., $3.75.*

Goodspeed has translated the writings of the Apostolic Fathers into modern English. His brief introductory notes add much to the value of this new translation.

ON BEING YOUR BEST, *by G. Curtis Jones. Macmillan Co., 129 pp., $2.*

Forceful radio addresses on a wide variety of topics in the fields of ethics and religion. The author is minister of the Seventh Street Christian Church, Richmond, Virginia.

SHOULD WOMEN BE PRIESTS? *by R. W. Howard. Macmillan Co. 49 pp., 75 cents.*

Arguments for the ordination of women as presented by an Anglican clergyman in sermons preached before the University of Oxford.

RELIGION MAKES SENSE, *by Randolph Crump Miller. Wilcox and Follett, 308 pp., $3.*

A clear and thoughtful application of Christian truth to the problems of religion as they must be met in daily life and in the church. The author is motivated by the conviction that a reconstructed religious liberalism can provide both the answers and the spiritual power for the solution of these problems.

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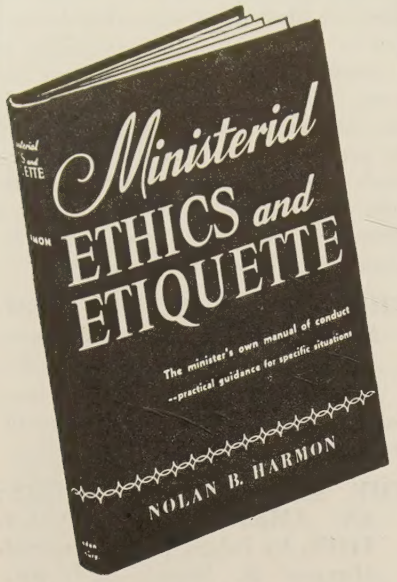

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By JOHN O. GROSS

THE AMERICAN puts great faith and reliance in dollars. Raymond Fosdick, writing in the Magazine Section of *New York Times* a few months ago, warned against this and cited the spiritual hungers found all over Europe. David Lawrence, in a similar vein in his Christmas editorial (*U. S. News and World Report*, Dec. 30, 1949), asks why we should rely solely upon a money defense—the kind that buys defense weapons and lethal devices. Russia, he notes, is pictured regularly in the news as the "one possible enemy," and the cause for an "inevitable" war. But here Lawrence believes a lesson from history is timely, namely, "that thoughts of revenge fester for decades in the minds and hearts of vanquished peoples." True friendship, he believes, is the only protection against a new generation which will seek to avenge the defeats of the past.

Our job in this connection is a gigantic one. To isolate the germs of cruelty that produced the epidemic of depravity in Germany and Japan calls for an understanding and utilization of life's spiritual laws. The free play of sincerity, tolerance, human love, and understanding demands men with clean hands and pure hearts. To possess these attributes, Lawrence says, we must "begin to cleanse our souls of sin." Here is a challenge to Americans to discover the meaning of responsible individualism and what it should mean to our present life.

DISCOUNTING the prohibition era has become so common that an exception to the practice is news. In its review of the first half of this century, *Time* (Jan. 2, 1950) admits that prohibition *did* work. During the 1920's more solid suburban homes were sold than silver hip flasks. Failure came because of the decline of idealism and the undermining of moral confidence. Decline in idealism not only wrecked the prohibition effort, according to *Time*, but the same malady crippled American leadership in world affairs. Idealism in the smaller things of life ascends to the higher.

In speaking of the prohibition era, did not the advocates of repeal promise freedom from bootlegging? (See Frederick C. Othman's column, Nashville *Tennessean*, Jan. 16, 1950.) R. E. Joyce, Jr., president of the Distilled Spirits Institute of Washington, estimates that tax evasions by moonshiners amount to $2,000,000 per day. Senator Brewster of Maine figured that this means that "the bootleg industry is 50 per cent as big today as the legal industry." Whether or not the Senator's figures are exaggerated cannot be determined by casual observers. This fact stands, though! Advocates of repeal have not delivered on this or many of the promises they made to the public. On the record, bad as its enemies picture it, prohibition still refuses to be charged off as a complete failure.

THE DIFFERENCE between the "characteristic" American now and the one 40, 60, or 80 years ago, *Life* says in a notable editorial (Dec. 26, 1949), is in his belief "in God, in the holy birth, the death and the resurrection of Jesus Christ. . . . The characteristic American believed—he knew—that with God was Christ and that in Him was salvation for the soul. . . . But the characteristic American [now] does not believe in God and in His Son. Not with the wholeness and power of a few decades ago. Godliness is no longer the American norm. To be ungodly is to be, at the most, unnoticed." All of this in spite of the all-time record in church membership—now almost 50 per cent of the entire population."

Why? *Life* poses two answers: Many of our churches have become social centers, and many ministers sociologists instead of preachers. Belief can be restored, the writer avers, for the words of Christ continue patent. Ministers may well ponder the charges made.